

PROPERTY OF  
PRINCETON UNIVERSITY  
LIBRARY

NOV 20 1956

RECEIVED

*Rae.*

# America

*Thomas E. Murray*

## Morality and the H-Bomb

December 1, 1956

20 cents

PRINCETON UNIV LIBRARY  
N J  
1





## A Tradition of Single-minded Purpose

PURISSIMA brand candles  
100% beeswax  
MISSA brand candles  
66 2/3% beeswax  
ALTAR brand candles  
51% beeswax  
ALTAR brand  
Blessed candles  
51% beeswax  
PURISSIMA brand  
Paschal candles  
100% beeswax  
SANCTOLAMPS  
SANCTOLITES  
LUX DOMINI SANCTOLITES  
conforming to  
Canon Law 1271  
PONTIFICAL brand  
frankincense  
KWIK-LITE  
prepared charcoal  
MARBLE brand  
POLAR brand,  
and ONYX brand,  
stearic acid candles

For over a century we at Will & Baumer have been guided by one inflexible policy:

To supply the Catholic Church with the finest church goods possible.

Some may interpret this as merely a principle of good business. We cannot deny that, in a narrow sense, this is true. But in a much broader sense, our basic motivations have been, and will continue to be integrity, craftsmanship and a profound awareness of the noble purpose our products serve.

# Will & Baumer

CANDLE CO., INC.

THE PIONEER CHURCH CANDLE MAKERS OF AMERICA  
NOW IN OUR SECOND CENTURY OF FINE CANDLE MAKING

Syracuse

Boston

New York

Chicago

Los Angeles

Montreal

PURVEYORS TO THE VATICAN BY APPOINTMENT

# America

National Catholic Weekly Review

Vol. XCVI No. 9 Whole Number 2481

## CONTENTS

Correspondence .....	248
Current Comment .....	250
Washington Front..... Wilfrid Parsons	254
Underscorings..... C. K.	254
Editorials .....	255
Articles	
Morality and Security—The Forgotten Equation .....	258
Thomas E. Murray	
Just Imagine .....	262
Robert Emmett Deegan	
Feature X .....	263
William and Jeanne Bocklage	
Literature and Arts	
The Collegiate Muse: Gone Feminine? .....	265
Edward P. J. Corbett	
America Balances the Books .....	267
The Word... Vincent P. McCorry, S.J.	278
Television..... J. P. Shanley	280
Theatre..... Theophilus Lewis	281
Films .....	284
Moira Walsh	

America—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: THURSTON N. DAVIS  
Managing Editor: EUGENE K. CULHANE  
Literary Editor: HAROLD C. GARDINER  
Feature Editor: CHARLES KEENAN

Associate Editors:  
JOHN LAFARGE, BENJAMIN L. MASSE,  
VINCENT S. KEARNEY, ROBERT A. GRAHAM,  
NEIL G. MCCLUSKEY

Corresponding Editors — WASHINGTON: WILFRIED PARSONS, HORACIO DE LA COSTA, JAMES L. VIZZANI;  
BOSTON: ROBERT F. DRIMAN; DETROIT: ALLAN F. FARRELL; NEW ORLEANS: HAROLD L. COOPER; NEW YORK: VINCENT P. MCCORRY; SAN FRANCISCO: RICHARD E. MULCAHY; FRIBOURG: L. C. MCHUGH;  
JAKARTA, INDONESIA: J. HAARSELHORST; LONDON: JAMES BRODRICK; ROME: PHILIP S. LAND

Editorial Office:  
329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office:  
70 E. 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer:  
JOSEPH F. MACFARLANE

Circulation Manager: PATRICK H. COLLINS  
Advertising through:

CATHOLIC MAGAZINE REPRESENTATIVES  
GRAND CENTRAL TERMINAL BLDG.  
NEW YORK 17, N. Y.

America. Published weekly by the America Press at 116 Main Street, Norwalk, Conn. Executive Office, 70 East 45th Street, New York 17, N. Y., Telephone MUrray Hill 6-5750. Cable address: Cathreview, N. Y. Domestic, yearly, \$7; 20 cents a copy. Canada, \$8; 20 cents a copy. Foreign, \$8.50; 20 cents a copy. Entered as second-class matter April 17, 1951, at the Post Office at Norwalk, Conn., under the act of March 3, 1879.

AMERICA. National Catholic Weekly Review. Registered U. S. Patent Office. Indexed in *Readers' Guide to Periodical Literature*.



Con

God and

EDITOR: I state? Spec its legitima needing mo the Church taxes and each case Aren't these not contrad tant, why ro as "the insat state" when, low and the in its own than increase Washington,

Catholic

EDITOR: I comment in which you st field's recent performance stories on in principles of the findings o olie diocesan I think if y report a littl that is confi my findings i

On the one ured the perfo in 1953 (the Catholic As Peace, at wh bishops affirm United Nation speakers affir stronger worl I discovered surveyed dioc enage at all to of these jour

Mrs. Herzfo found a sligh performance: gave at least test events wh cease of five consider some report (that m sisted of mini portant events is not very im Certainly it justifies your

America

# Correspondence

## God and Caesar

EDITOR: Is our good Fr. McCorry ("The Word," 10/20) being quite fair to the state? Specifically, if the state is pursuing its legitimate functions, its reasons for needing money are not less "pure" than the Church's. A man should both pay his taxes and contribute to his Church, in each case out of fear and love alike. Aren't these complementary motivations, not contradictory ones? But most important, why refer to our fair and just taxes as "the insatiable gouging of the voracious state" when, if anything, our taxes are too low and the state leaves so much undone in its own area of responsibility rather than increase our taxes? JOHN J. KIRWAN  
Washington, D. C.

## Catholic Press Coverage

EDITOR: I have just read your editorial comment in AMERICA (10/6, p. 3), in which you state that Norma Krause Herzfeld's recent survey of the Catholic press' performance vis-à-vis coverage of significant stories on international relations and the principles of international life contradicts the findings of my own survey of 37 Catholic diocesan papers in December, 1953.

I think if you will read Mrs. Herzfeld's report a little more closely you will find that it confirms rather than contradicts my findings in 1953.

On the one test-event by which I measured the performance of the Catholic press in 1953 (the annual convention of the Catholic Association for International Peace, at which a number of American bishops affirmed the indispensability of the United Nations, and a number of other speakers affirmed the need for an even stronger world organization based on law), I discovered that only 32 per cent of the surveyed diocesan journals gave any coverage at all to that significant event; many of these journals "buried" their coverage.

Mrs. Herzfeld's more elaborate survey found a slight improvement in the press' performance: 37 per cent of all papers gave at least some coverage to the three test events which she used. That is an increase of five per cent. When you stop to consider some of the further details in her report (that much of this "coverage" consisted of minimal "notices" of these important events), the improvement factor is not very impressive.

Certainly it is not so impressive that it justifies your concluding comment: "The

Catholic reading public is getting its share of international copy." Thirty-seven per cent is not a reassuring share when readers have a legitimate claim on 100 per cent! And do not forget that some of our most powerful isolationist diocesan journals give their readers virtually no per cent.

DONALD McDONALD  
Editor, *Catholic Messenger*

Davenport, Iowa

## A British Voice

EDITOR: It is extremely difficult to express the feelings of many of us in this country on recent events. I have just finished reading "Can Asia Mediate in the Suez Dispute?" (AM. 10/20), and clearly the use of force by us took you by surprise. Believe me, it shook us too. The shame of having one's country branded as an aggressor by an overwhelming majority of the General Assembly, and the use by Britain of the veto in the Security Council, were things we did not think possible. . . .

The knowledge that our actions may have influenced Soviet moves in Hungary is the bitterest pill, but the damage done to our friendship with you and the Commonwealth is enormous.

Clearly it is up to us to try to salvage something from the wreck. . . . Let us not succumb to the idea that the UN is powerless. The fact that your Government has supported it has been an encouragement to many of us. . . .

I write from a city where many of our forefathers gave their lives for the faith. Let us Catholics remember that we can never afford to fail in our efforts for peace. . . .  
PAUL C. KELLY  
York, England

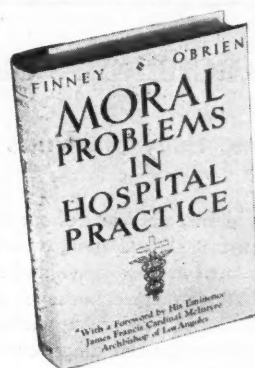
## For Technology

EDITOR: As a young Catholic scientist I was deeply distressed by the articles "Technology: Limited or Unlimited?" by Drs. Frederick D. Wilhelmson and Mars-ton Morse (AM. 10/27).

What we need is a good article stating: (1) technology is intrinsically good (there is nothing contrary to nature about it); (2) scientists themselves are quantitative philosophers sincerely seeking truth; (3) it is possible for one to achieve salvation even though dedicated to science; (4) there are great opportunities for the lay apostolate in the scientific field. . . .

JOHN E. BAUMAN JR.  
Kansas City, Mo.

## MORAL PROBLEMS IN HOSPITAL PRACTICE



Originally by  
PATRICK FINNEY, C.M.

Revised and Enlarged by  
PATRICK O'BRIEN, C.M., S.T.D.

An outstanding favorite since its original appearance thirty years ago, *Moral Problems in Hospital Practice* has maintained its acceptance through seven impressions of the original edition. It now re-appears in this revised and enlarged edition which has been newly designed in its present attractive format.

In its revised edition, *Moral Problems in Hospital Practice* retains the flavor of individuality that characterized the original work. Using the textbook style only rarely to highlight certain areas, Father O'Brien features the appealing device of the direct question and answer method developed by Father Finney. The revision is as compact and competent as the original, alive with respect and admiration for the men who treat men's bodily ills so that the spiritual good of mankind will be enlarged.

The revision by Father O'Brien upholds the standards and quality of the original work, and its purpose remains the same: to supply direct and accurate answers to medical problems in hospital practice.

\$4.75

At your bookseller.

**B. HERDER BOOK CO.**  
PUBLISHERS

15-17 S. Broadway, St. Louis 2, Mo.

# Current Comment

## HIGHLIGHTS OF THE WEEK AT HOME

### "Peace, Unity-Mankind's Hope"

The annual statement of our Bishops, convened in Washington, was a pronouncement at once grave and responsible. Though their message seemed, like the Pope's own recent words, to be weighted with foreboding, it was nevertheless a positive contribution to international sanity and stability. Against warnings that the world is "poised on the brink of disaster," the American Catholic hierarchy balanced its exhortation for unity and a strengthening of universal law, under God.

The praise given to the United Nations in the Nov. 18 statement is characteristic of the Bishops' attitude. The United Nations, they declared, "offers the only present promise we have for sustained peace in our time."

Such clear backing of the world organization is all the more significant at this time in world history. Britain, France and Israel have set a bad example of unilateral recourse to force in the Middle East. The Bishops' words are a timely brake on a trend which, in their words, "sets at utter defiance the hard-won concert of the nations for the outlawing of international banditry."

### ... Even in a Nuclear Age

The address of Atomic Energy Commissioner Thomas E. Murray, which we publish in its entirety in this issue (p. 258), can be profitably read in the light of a basic principle set down by the Bishops. In their Washington statement, the Bishops only reiterated a common view when they recalled that in modern times war would be a nightmare of unimaginable horrors. It has "no power to solve our problems."

But what can we do—we who live under this menace? We are not obliged to surrender cravenly to the blackmail of nuclear warfare. The Bishops said:

If, in the ultimate resort, it is the duty of man to resist naked aggression, still it is obvious that every possible means consistent with Divine law and human dignity must be employed and exhausted to avoid the final arbitrament of nuclear warfare.

The proposals of Commissioner Murray, we feel, are designed as an answer to this apparently insoluble dilemma.

We need to heighten our concept of the universal validity of law among nations. For unless God and His justice are acknowledged as basic to the very substance of law, there is no foundation upon which men may hope to build a lasting citadel of peace. "It is supreme folly," said the Bishops, "to leave God out of our reckoning." Maybe that is why today's world is so confused, divided and alarmed.

### Reminder of Mortality

Every so often a prophet arises to dazzle us with prospects of "what man may yet become." Our technological triumphs will soon usher in, he declares, the push-button, electronic era of controlled weather, less and less work, conquered disease — a paradise within reach of the next and bigger IBM machine.

It's good to be cut down to size once in a while, lest our human pride cajole us into believing that we are supermen. A recent meeting of the American Public Health Association performed that service to our sense of mortality. True, the association's report noted, within 25 years we have mastered such diseases as diphtheria and smallpox, and the menaces of the housefly (remember the old crusades to "swat the fly"?) and polluted foods have become rather remote. But each age brings its own peculiar ills.

In our technological times, accidents, radiation and age are the most vivid reminders of our mortality. Accidents are the first cause of death in people

up to 35 and the fourth cause in all age groups. Dangers from radiation will increase as the use of atomic power grows. By 1970, some 20 million Americans will be over 65 in our "age of age."

The APHA probably did not have Advent in mind when it released these figures, but we might do worse than meditate, as we prepare for the coming of Him who gives us life, on the mortality that is our legacy.

### Catholic Southern Comfort

On a recent swing around the South and Southwest, one of this Review's editors could not have escaped, even if he had tried to, an impression of the vitality, optimism and zeal everywhere in evidence in the Church in those sections.

There are pressing problems, of course, not the least of them being that of attitudes toward segregation, but there is every indication that as the Church advances numerically and materially, it will contribute massively to their Christian solution.

And how is the Church growing? At the installation of Most Rev. Francis E. Hyland as first bishop of the newly created diocese of Atlanta, the former bishop of Savannah-Atlanta, Archbishop Gerald P. O'Hara, pointed out the astonishing fact that the Church in the South has grown more than 300 per cent in the past 25 years "in the number of laity, clergy, churches and schools."

Much of this, of course, is due to the steady influx of industry from the North, with its good percentage of Catholic personnel. But much of the growth is due, too, to the zeal of the clergy and the generous self-sacrifice of the laity. In one Southwest diocese, for example, the annual financial statement shows that funds devoted to school building alone amount to \$74 for every Catholic man, woman and child. The Catholic South and Southwest are on the move.

### FROM ABROAD

#### Fruits of Hungary's Agony

Did the Soviet Union seal the doom of its Communist empire by its bar-

America • DECEMBER 1, 1956

barous  
revolt?

So th  
the num  
Yugosla  
Hungari  
munism,  
Leader

As a p  
is hard  
Marxist  
can be r  
crime wh  
perpetrat  
grave co  
Union. Sc  
in fact, al  
Moscow's

ROME, NO  
tory wou  
Italians h  
to this ass  
overwhelm  
most as f  
despite Ita  
re-election  
to back pa

What ha  
two weeks  
dividing th  
by ties of  
trouble spo  
ent, is the  
papers pro  
of the hero  
indiscrimin  
ment block  
medical sup

Editorial  
of solidarity  
Europe, her  
the two gro  
workers—slip  
student dem  
and ferocity  
and compreh  
notice that l  
plant commi  
unist-led C

This last v  
praying, at l  
time. Typica

FR. LAND, S.  
in Rome, is a

America •



barous repression of the Hungarian revolt?

So thinks Milovan Djilas, formerly the number-two ranking Communist in Yugoslavia. "The wound which the Hungarian revolution inflicted on communism," he wrote in the Nov. 19 *New Leader*, "can never be healed."

As a popular song has it, "The future is hard to see," and Djilas, for all his Marxist science, may be wrong. There can be no question, though, that the crime which Bulganin and Khrushchev perpetrated in Hungary will have many grave consequences for the Soviet Union. Some of those consequences are, in fact, already apparent. For one thing, Moscow's policy of peaceful coexistence,

so elaborately cultivated since the death of Stalin, is now seen by all honest men to have been a fraud from the beginning. For another, Communist movements in the free world have been badly hurt, especially in Britain, France and Italy. For a third, the campaign to rebuild popular fronts with the Socialists of Western Europe has utterly collapsed.

To the suffering people of Hungary, mourning now not only their gallant dead but also their young men shipped off in cattle cars to Soviet slave-labor camps, it will be small consolation to learn that their heroism has already, in tangible ways, harmed the Communist conspiracy. Nevertheless, that is the

fact. Though crushed by Soviet might, Hungary yet remains the unconquered 1,000-year-old watchtower of the West.

### Hospitality for Hungarians

So much that is sickening and enraging has been revealed in the rape of Hungary by the USSR that it is a relief to be able to note one heart-warming aspect of the tragedy. No sooner was it announced that thousands of Hungarians had fled across the border to Austria than President Eisenhower, on Nov. 8, acting under the emergency provisions of the Refugee Relief Act of 1953, moved to admit 5,000 to the

## —A First-Hand Report from Rome—

ROME, Nov. 12—President Eisenhower's walloping victory would have been still more impressive if the Italians had been allowed to throw in their vote. For to this assiduous reader of the Italian press they appear overwhelmingly to be for "Ike" (a nickname now almost as familiar here as in the United States). But despite Italian affection for "Ike," the papers gave his re-election only brief front-page notice and shoved to back pages further account of the election results.

What has occupied Italian front pages for the past two weeks is Suez and Budapest, the two almost dividing the page in half between them. Measured by ties of interest, as well as geographically, neither trouble spot is very far from Rome. Budapest, at present, is the chief focus of anguished concern. All newspapers provide many columns of eyewitness reports of the heroic house-to-house defense; the wanton and indiscriminate shelling of hospitals, schools and apartment blocks; the desperate shortage of food, fuel and medical supplies.

Editorial indignation is matched by demonstrations of solidarity all over Italy. As elsewhere throughout Europe, here also the Communist bosses have seen the two groups they hoped most from—students and workers—slip irrevocably out of their grasp. Italian student demonstrations have had none of the intensity and ferocity of those held in Paris; but they are serious and comprehending. The free trade unions have served notice that henceforth they will refuse to sit down in plant committee meetings with delegates of the Communist-led CGIL.

This last week the Italians have been doing more praying, at least in public, than they have in a long time. Typical was the solemn spectacle of 60,000

Milanese marching in penitential procession behind their beloved Archbishop Montini.

The week also saw the Italian Senate refuse to keep up any longer the pretense that its Communist members are anything other than servile agents of the Soviet. They walked out on Communist Giancarlo Pajetta's defense of the Soviet's "intervention." They stayed only long enough to hear his *viva* in response to the "*Viva l'Ungheria*" with which Minister of Foreign Affairs Gaetano Martino had ended his appeal for solidarity with Hungary. That *viva* of Pajetta will haunt the Italians at next year's elections. It was "*Viva l'URSS, viva le armate sovietiche che hanno salvato l'Ungheria*." Christian Democrat street posters point out that if the Soviets ever get the chance to "save" Italy, they'll be greeted once more by Pajetta's *viva*.

Pietro Nenni, leader of the philo-Communist Socialists, finally made his break from Palmiro Togliatti, a break he cannot possibly go back on. But this does not signify a wholesale sweep of the Socialists into the democratic camp. Powerful Socialist leaders remain convinced that working-class unity sinks or swims with the Communists.

The Holy Father's efforts on behalf of the beleaguered Hungarians, notably his three encyclicals and his radio address to the world, will have received ample comment. Readers of the encyclicals must have been struck by their courageous, plain-speaking denunciation of the violators of Hungary's newly won freedom. In the radio address the aging Pontiff's voice was vibrant and energetic. The whole of his deeply suffering soul was in his pleading tones as he appealed to the peoples of the world to let their voices be heard in a vast crusade. That crusade, he concluded, must bring God back into the councils of men in order that the world and martyred Hungary may yet know peace with Justice.

PHILIP S. LAND

FR. LAND, S.J., professor at the Gregorian University in Rome, is a corresponding editor of AMERICA.

United States. Preparations for their arrival are being pushed at New Jersey's Camp Kilmer, vacated by the Army some 17 months ago.

Sixteen nations of the free world have as of now pledged themselves to receive 26,000 Hungarians. It is splendidly within our American tradition that President Eisenhower has offered the most generous asylum. Further generosity was shown by the American people, whose promise of living quarters and work for the refugees has been termed "overwhelming."

Thus have Communist malevolence and double-dealing occasioned an outpouring of love and charity. Captive Hungary will not soon forget or forgive the Kremlin's mailed fist, but it may even longer remember the free world's open arms.

### Jews and Non-Jews in Hungary

Of all the propaganda tricks in the Kremlin's bag, few are so effective as the charge of anti-Semitism. The USSR has itself been pursuing anti-Jewish policies, but this did not inhibit the Communists from trying to pin the label of "Fascist anti-Semites" on the heroic Hungarian rebels. The revolt, whisper Red propagandists, had all the elements of a pogrom.

To this palpable and weak effort to distort the Hungarian "October Revolution," Jews in the free world have given a prompt refutation. According to Zachariah Shuster, European director of the American Jewish Committee, these reports of anti-Semitism among the rioters are "complete fabrications." They were obviously, he said, part of the Communist propaganda to stamp the revolt as a "Fascist plot." The AJC representative stated that all accounts agreed in denying the presence of any organized anti-Semitic actions, though anti-Jewish remarks by individuals were sometimes heard.

It is understandable that the cry of "pogrom" evokes concern in today's Jews, just as it terrified Jews in Eastern Europe in times past. It is all the more important and significant, therefore, that this piece of Red calumny has been scotched at the outset. As the AJC director has put it: all the reports of Jewish refugees are of "a united Hungarian people, Jews and non-Jews alike,

fighting the old regime and against the Soviet attack." Let's keep the record straight.

### Sweden Joins the Protests

In the mounting chorus of protests against the Soviet outrages in Hungary, particularly significant is the degree to which the Swedish nation, habitually wary of anti-Soviet policies, has been aroused.

According to the American-Swedish News Exchange of Nov. 14, several million kronor have been collected for relief shipments and other aid activities. A proposed visit to Sweden in 1957 by Bulganin and Khrushchev has been shelved. Prime Minister Tage Erlander explained: "Under present conditions it would not appear timely [to continue plans to meet] with the parties concerned in the Soviet Union."

An appeal signed by all Swedish professors of jurisprudence has been sent to the Secretary General of the United Nations, a step that has few parallels in the history of Swedish universities. If Hungarian freedom were extinguished, the message says, mankind would suffer a serious loss.

All sectors of the Swedish press unite in expressions of loathing and horror for "bandit deeds," for "blood-guilt," for destruction of budding good will. The nation's labor movement, businessmen and university students have joined in the protest.

Such an aroused national and world consciousness lends all the more power to Sweden's own Dag Hammarskjöld in maintaining the firm stand of the United Nations.

### Tito's Revelations

In his remarkably bold speech to a Communist party meeting at Pula on Nov. 11, President Tito confirmed Western speculation that the Kremlin is split between Stalinists and anti-Stalinists.

The Yugoslav dictator revealed that the first intervention of Soviet troops in Hungary—which he described as "a fatal error"—represented a victory for the Stalinists. This was so, he explained, because in his talks with Khrushchev and other Soviet leaders at Brioni and

Yalta last September he had been assured that Russian troops would be withdrawn from the satellite countries. Apparently the Stalinists, reputedly led by former Foreign Minister V. M. Molotov, succeeded in reversing that decision.

Despite this stinging criticism of the Kremlin, Tito also revealed—if revealed is the proper word—that he is, basically, as ruthless a Communist as Molotov himself. (To many people this has been obvious for years.) Though he called the second, and decisive, intervention of the Red Army in Hungary "a mistake," he nevertheless justified it. If the Soviet intervention, he told his party audience "saved socialism in Hungary, then, Comrades, we will be able to say that despite our objection to the interference, it was necessary."

For Tito, in other words, as for the freshly bloodstained gang in the Kremlin, the end justifies the means, no matter how evil and barbaric the means may be.

### The UN and Red China

With a finality now becoming customary, the United Nations has again put off for another year all discussion of seating the comrades from Red China. On Nov. 16 the General Assembly by a vote of 47 to 24 squashed an item proposed by India's V. K. Krishna Menon which would have approved a full-dress debate on the question of Red China.

The vote came on a resolution sponsored by the U. S. delegation. Under its provisions the Assembly decided not to "consider any proposals to exclude the representatives of the Republic of China or to seat the representatives of the Central People's Government of the People's Republic of China."

The size of the majority would indicate that the Chinese Reds are still far from their goal in the UN. At the same time, it should be noted that those who favored Red China's representation last year upped their vote by exactly 100 per cent in 1956. Among Western nations, Finland joined Norway, Sweden and Denmark in favor of discussion of the issue.

From our point of view, however, the vote could have been far worse. Following Egypt's recognition of Red China

last year  
nations v  
follow th  
in the U  
Curren  
West and  
ditional r  
East defe  
Iran, Iraq  
stan vote  
dan, Sau  
stained. F  
continue t

To b  
brati  
bring  
name  
thin  
prese  
Teach  
a mir  
The  
sat o  
benig  
being  
read  
Then  
to hea  
while  
homag  
selfish  
would  
gant h  
pher o

The  
Kilpatr  
years a  
he was  
strumen  
Kilpatr  
lars in  
of "pro  
a score  
patrick,  
sivist st

Most  
of the  
cation  
tremely  
they ha  
tional ec  
America

On th  
there are  
entries.

last year, it was expected that the Arab nations would have been prepared to follow the lead that Egypt set for them in the UN.

Current tense relations between the West and the Arab world provided additional reason to fear wholesale Middle East defection to the Soviet bloc. Yet, Iran, Iraq, Lebanon, Morocco and Pakistan voted with the United States. Jordan, Saudi Arabia and Tunisia abstained. How long will these countries continue to support the West?

## ... Knowland and Menon

The highlight of the debate on Red China came with the exchange between Sen. William F. Knowland, U. S. delegate, and India's Krishna Menon. To the Senator's charge that India's delegation was acting as the spokesman for Red China, an angry Mr. Menon retorted that the Senator from California was in need of "a psychiatrist." Mr. Knowland stood by his original statement.

Charges that a UN delegation is fronting for another nation are serious. Nevertheless, what are we to suppose after the spectacle of India's vote with the Communist bloc on the Hungarian resolution last Nov. 9? To compound this affront to the cause of freedom, India continues to press the case for Red China, a country as yet unpurged of aggression in Korea. Such moves in the UN will not convince the freedom-loving that India's motives are above suspicion.

## Dr. Kilpatrick's Eighty-Fifth Birthday

To be present at one's own 85th birthday celebration is no mean feat, especially when one can bring to the festivities a lively mind and a popular name. William Heard Kilpatrick, upon whose thin shoulders fell John Dewey's mantle, was present at a public gathering November 16 at Teachers College, Columbia University, with such a mind and such a name.

The white-haired patriarch of progressivism sat on the auditorium stage—natty, alert and benign—during the several hours his praises were being sung. Telegraphed congratulations were read from the Mayor, Governor and President. Then a file of speakers paraded to the rostrum to heap verbal bouquets at the master's feet. But while everyone could and did join in the sincere homage to Kilpatrick, the veteran who has unselfishly labored for his fellows, not everyone would add an unqualified Amen to the extravagant hosannas offered to Kilpatrick, the philosopher of education.

The son of a Baptist minister, William Heard Kilpatrick was reared in a Georgia village. For 28 years at the great Teachers College of New York he was the authentic interpreter of Dewey's instrumentalist philosophy. Thousands flocked to Kilpatrick's lectures and paid over a million dollars in fees to hear him expound the new gospel of "progressive education." Through his lectures, a score of books and hundreds of articles, Kilpatrick, more than any one man, put the progressivist stamp on American education.

Most educators will agree, I think, that certain of the questions about ends and means in education raised by Dewey and Kilpatrick are extremely valid ones, and that in some instances they have led to a healthy adaptation of traditional education to the demands of 20th-century American democracy.

On the opposite side of the ledger, however, there are other and—in the eyes of many—damning entries.

Kilpatrick and his school turned education upside down. Their obsession with preparing the child for social living left little time or place in the curriculum for forming and informing his mind. Intellectual formation in the progressive school became a relatively minor consideration. No one has an honest quarrel with the thesis that schools should prepare young citizens for social living. Yet the progressivists overloaded the school by forcing it to assume vast new obligations for which its nature ill-fitted it.

The progressivists began by assuming that the older education had been a general failure. They told the world that earlier teachers were a breed of ill-equipped, overly bookish tyrants. Hence, they argued for progressive teachers colleges, life-adjustment programs and the child-centered classroom. Knowledge had been taught as its own exclusive end. Well then, the New Education would fulfil only the felt needs of a socially democratic age.

The New Education gave up crisp, precise English for a mess of emotive pedagogues. It described itself flatteringly as something "life-related," "gripping," "adventurous," "outgoing," "growth-oriented," "forward-looking" and "democratic." The Old Education was in turn stigmatized as "static," "sterile" and "authoritarian."

Since the peak of the progressivist success in the thirties, the tide has been receding year by year. In fact, "progressivist" is now an unpopular epithet and societies to advance progressive education have either changed their names or died.

The grand old man closed his birthday celebration with a 20-minute plea in which he reaffirmed his belief in progressivism. He called up again from his books some of his favorite, time-worn phrases to describe the "good" life for the "New America." Many of his well-wishers will continue to demur at his notion of the "good" life and at the scars his anti-intellectualist philosophy left on American education.

NEIL G. McCLUSKEY



# Washington Front

## How To Tell A Communist:

During the 1940's and early 1950's, I attended perhaps two dozen inter-group meetings where we discussed ways and means of ending discrimination against Negroes in downtown theaters, hotels and restaurants, as well as in the public schools. These meetings, being open and free, were usually infiltrated by a hard core of people whom I soon recognized to be Communists. From them I came to two unshakeable conclusions:

1. The Communists would talk louder and longer than anybody else, never using Red jargon, about the iniquity of any social evil. But the minute a solid and specific conclusion was about to be reached, they would use every parliamentary dodge possible—crippling amendments, motions to table, etc.—in order to ward off action. *The Communists did not want the Negro question settled*; they wanted to keep it alive. Negroes themselves quickly recognized this.

2. If, however, they saw they were to be beaten, then they doggedly prolonged debate until one after another present got up and left at one or two o'clock A.M. This, however, was self-defeating, for at that point

some tireless soul would suggest lack of a quorum, the chairman would bang his gavel and declare the meeting adjourned. The result: no Communist resolutions were passed.

We were defeated, too, but after two or three occasions like the above, we got wise. With a skilful choice of a chairman, and frequent points of order—always sustained by the chair, of course—we got our immediate work done by 11 p.m. Then, by picketing and devoted work in Federal Courts by volunteer lawyers, Negro and white, the sore spots were healed in Washington one by one; the Communists retreated from the scene when they saw they were licked. It was a ten years' fight, but worth it.

I thought of this small segment of my experience while reading or hearing recently of Soviet Russia's world-wide actions to keep animosities alive. The same two conclusions apply. It does not want a settlement of the Suez crisis; it wants to keep it going. And it intends to test the endurance and patience of the West in the UN by interminable debate.

It seems to me uncanny that the Washington front should be duplicated so exactly on the world front. Yet, perhaps, not so uncanny. The Red mentality is rigid and unvarying, in the West as in the East, and in the United Nations. It seems to me that that rigid monolith will always topple, as it did in Washington, when you give it a good push. WILFRID PARSONS

## Underscorings

**FREEDOM SCHOLARSHIPS** for Hungarian young men admitted under President Eisenhower's special directive for refugees from that country are being organized at St. Joseph's College, Philadelphia. They will be awarded without discrimination as to creed or racial background. Faculty members will collaborate in tutoring in English and counseling. The student body will unite to buy books, clothes and other necessities for the refugees. Five scholarships are planned at present; others may be added.

► **A POCKET EDITION** of the Bible in 4 volumes (5,000p., India paper) offering the OT (3 vols.) Latin text, with Vulgate and revised translations of the Psalms on facing pages, and the NT (1 vol.) Greek (ed. Merk) and Latin texts on facing pages, is sold in this country through Bruce Publishing Co., 400 No. Broadway, Milwaukee 1, Wis. (\$12).

► **JESUITS IN JAPAN** have increased in number from 107 to 347 between 1946 and 1956, according to a 16-page brochure published by the Jesuit Information Bureau (7 Kioicho, Chiyodaku, Tokyo). Of the 59 native Japanese Jesuits, 11 are priests, 39 are studying for the priesthood and 9 are lay brothers.

► **THE FIRST ISSUE** of *New Testament Abstracts* has just been published by the theological faculty and students of Weston College, Weston, Mass. It contains abstracts of 173 articles from 80 journals published in 7 languages. It will appear three times yearly. Annual subscription, \$3.

► **THE GRAIL INSTITUTE** for Overseas Service, a training center for Roman Catholic lay women foreign missionaries, opened at 308 Clinton Avenue, Brooklyn 5, New York, on Nov. 4. The first Catholic institution of its

kind in the United States, it offers a 15-month residence course to prospective missionaries between 18 and 30 years old. The faculty includes two doctors of missiology, Rev. Edward L. Murphy, S. J., and Rev. Richard V. Lawlor, S. J.; Rev. John J. Considine, M.M., professor of contemporary world missions at Maryknoll Seminary, N. Y.; and Rev. J. Franklin Ewing, S. J., founder of the Fordham Institute of Mission Studies.

► **REGIS CHILD CLINIC** at Regis College, Weston, Mass., conducted by the Sisters of St. Joseph, has received a Federal grant of \$1,250 to develop improved counseling procedures for bright students who are doing poorly in studies. Regis College will contribute \$1,000 to the study.

► **LOUIS KENEDY**, board chairman of P. J. Kenedy and Sons, oldest U. S. Catholic publishing house, died at New Rochelle, N. Y., on Nov. 16, aged 74. The firm was founded by Mr. Kenedy's grandfather in 1826. Since 1911 it has been publisher of the *Official Catholic Directory*. C. K.

Ed  
As could  
in Hunga  
prestige v  
lesson of  
unequivoc  
from a reg  
own purp  
of life. Fo  
the eyes  
unparalle  
four decad  
with a new  
Who is  
the Soviet  
practice of  
to the Sov  
dom, raidin  
points in t  
then rumb  
ian Reds  
deported. I  
Nations on  
less menda  
are reporte  
ever, they s

The impact  
tion of the  
as nothing  
ever, the  
United Nat  
President T  
The present  
the UN in t  
ing order, w  
of capitalizi  
weeks.

In consequ  
begun. In an  
believe that  
in cooperati  
Moscow from  
are convince  
tunity durin  
when he fail  
not hesitate  
in the Midd  
clash.

America •



# Editorials

## Red Genocidal Mania in Hungary

As could have been anticipated, Communist repression in Hungary has been ruthless. The blow to Red world prestige was so great that the Soviets had to make a lesson of the Hungarians. The massive, spontaneous, unequivocal protest of that nation had ripped the mask from a regime of naked force that had exploited for its own purposes man's decent desire for a better form of life. For such an act no punishment is too great in the eyes of the men of Moscow. They drew on the unparalleled repertory of weapons accumulated during four decades of Red terror at home. They came up with a new horror.

Who is surprised that, among the measures taken by the Soviets, they have had recourse to the genocidal practice of mass deportations outside of the country—to the Soviet Union and probably to Siberia? At random, raiding parties gathered up Hungarians in various points in the country, piled them into boxcars, which then rumbled eastward. The Soviets and the Hungarian Reds deny that a single Hungarian has been deported. But their denials were heard at the United Nations on November 19 by those who had better, less mendacious, information. Some of the deportees are reported to be women and children. Mostly, however, they seem to be young men of military age, likely

candidates for a Siberian labor camp. To replace the Polish prisoners whose release has just been pledged to Titoist Gomulka, the Kremlin now plans to send in Hungarians. Whatever happens in international politics, there will be no labor shortage in Siberia if the Soviet masters can help it.

To stop this new crime against humanity, to combat this new challenge to international morality, what has the free world done? At the United Nations, voices have indeed been raised in protest. We hope these expressions of world indignation will have some impact in mobilizing consciences around the world, and will even give pause to the Soviets.

But we are dismayed to learn that the United States itself dissuaded the Cubans and other delegations from *formally* charging the Soviets with genocide. The reported reason for this is that we ourselves have never ratified the genocide convention and have announced that we do not intend to. Thus the super-nationalists who successfully blocked Senate consideration of the genocide convention can consider how their action has deprived the Hungarian people of a powerful legal and moral weapon that could have been used to defend their national independence against the Soviet Union. It is, alas, now too late to remedy that mistake.

## Last Chance in the Middle East?

The impact of the Soviet Union's successful exploitation of the Middle East crisis has jolted Washington as nothing else since the Korean War. This time, however, the Washington reaction was different. The United Nations rode into Korea on the coattails of President Truman's decision to meet force with force. The present Administration has left the initiative to the UN in the hope that its moral authority, by restoring order, will thereby deny the Soviets the opportunity of capitalizing to the full on the chaos of the last few weeks.

In consequence, a "Middle East debate" has already begun. In and out of Government there are those who believe that only unilateral action by the United States in cooperation with Britain and France will prevent Moscow from consolidating its gains in the area. They are convinced that the President missed a major opportunity during his press conference of November 14, when he failed to warn the Kremlin that we would not hesitate to use force to protect Western interests in the Middle East, even though it meant a head-on clash.

Others argue that the UN is the only vehicle capable of achieving a stable peace in that tormented corner of the world. The UN alone, the argument runs, can reopen the Suez Canal, protect the interests of the maritime nations of the world on the strategic waterway, subject President Nasser to the rule of law, assure the rights of Israel and do all this without further antagonizing the Arab world against the West. Were the Middle East, on the other hand, to become the arena of a power struggle between the United States and the Soviet Union, basic Middle Eastern feuds would never be settled.

### PROBLEM FOR THE U.N.

Regardless of the debate, the Middle East problem, for better or worse, has been tossed into the lap of the UN. It therefore behooves the world body to face up to its tremendous responsibilities. It can no longer rely solely on the passing of resolutions, which over the past eight years have proved so ineffectual in eliminating the threat of war in the Middle East.

The world body must tackle the problems of the

area far more realistically. Merely supervising the cease-fire in the Canal Zone area is not enough. The UN must also broaden the functions of its new military arm to include policing of the 1949 Arab-Israeli armistice lines. Moreover, in the search for a permanent peace, the UN must begin thinking about a revision of the illogical Middle East frontiers bordering on Israel. Finally, the UN must work out a solution to the Suez Canal dispute which will safeguard not only the interests of the West in a free and open waterway but the legitimate aspirations of Egyptian nationalism.

## U.S. Policy of Liberation

At his press conference on November 14 a deadly serious President answered charges that the Government, after having encouraged the captive satellite nations to revolt, had failed the Hungarian people in their tragic hour of heroism and agony. According to the unofficial transcript of the conference, the President himself raised the issue. He said in his opening remarks:

Nothing, of course, has so disturbed the American people as the events in Hungary. Our hearts have gone out to them and we have done everything it is possible to, in the way of alleviating suffering.

But I must make one thing clear: the United States doesn't now, and never has, advocated open rebellion by an undefended populace against force over which they could not possibly prevail. We, on the contrary, have always urged that the spirit of freedom be kept alive; that people do not lose hope. But we have never in all the years that I think we have been dealing with problems of this sort urged or argued for any kind of armed revolt which could bring about disaster to our friends.

During the question period one of the reporters, John Herling of Editors Syndicate, gave the President a chance to develop his thought. He asked:

Mr. President, when the uprisings in Poland and Hungary occurred, Vice President Nixon told an Occidental College audience on October 29 in California that this proves the rightness of the "liberation position" of the Eisenhower Administration. Now, in view of the latest developments, could you explain, sir, what the liberation position of the Administration is?

To this the President replied that the policy had been clear from 1950, when he headed Nato. He thought it would be a terrible mistake to accept the enslavement of Eastern Europe as part of a future world that we approve. Therefore we hold out to the world the conviction that freedom will live. Then he continued:

Now, we have never asked, as I pointed out before, and never believed that, never asked for a people to rise up against a ruthless military force and, of course, we think, on the other hand,

Reliance on the authority of the UN will not automatically eliminate these causes of friction. Nevertheless, placing full confidence in the world organization is, in our view, the safest gamble. In this turbulent world, we cannot afford to leave major policy decisions in the hands of nations motivated by their own interests and acting unilaterally. We tried it these past weeks and we came dangerously close to all-out war. As for the UN, it now has a chance, perhaps its last, to emerge from the crisis as a true supranational authority proved capable of keeping the peace.

that the employment of such force is the negation of all justice and right in the world.

But what I do say is the policy is correct in that we simply insist upon the right of all people to be free to live under governments of their own choosing.

The next morning in the *New York Times* Arthur Krock, aware that in the mood prevailing in the country the President's words might sound singularly uninspiring, went to his defense. Conceding that "even the martyrs of Hungary in their anguish ask why the United States does not come to their aid," Mr. Krock wrote:

But, unless this Government and this people go to war with Russia, what means of quick rescue have they for the oppressed inhabitants of the satellites? And who of the critics at home advocates that?

Since the answer to Mr. Krock's question is that none of the critics advocates war, our coldly reasoning heads—whatever our hearts may say—concede that the President's cautious approach to liberation seems the only practical one. We must, alas, go on living with the almost guilty knowledge that the only foreigners who struck a blow for the savagely oppressed Hungarians were deserters from the Soviet army.

And yet there must be something more—something more that the most powerful nation on earth can do. Describing in its November 19 issue how brave men, following the grand and terrible news from Hungary, wept in rage and anguish over their helplessness, *Life* magazine said editorially:

Now it is for us, the living—wherever freedom dwells—to turn our helpless tears to a stern purpose, that future fights for freedom on the part of enslaved peoples will find us somehow prepared to come to their aid. Our President, with his tremendous new mandate, must develop a "liberation" policy which is more than words.

We make that demand our own. We do not want war with the Soviet Union. We abhor the very thought of such a war. But we refuse to believe that the people of this country—and the peoples of the satellite countries—have heard the last word this Government is able to speak on liberation.

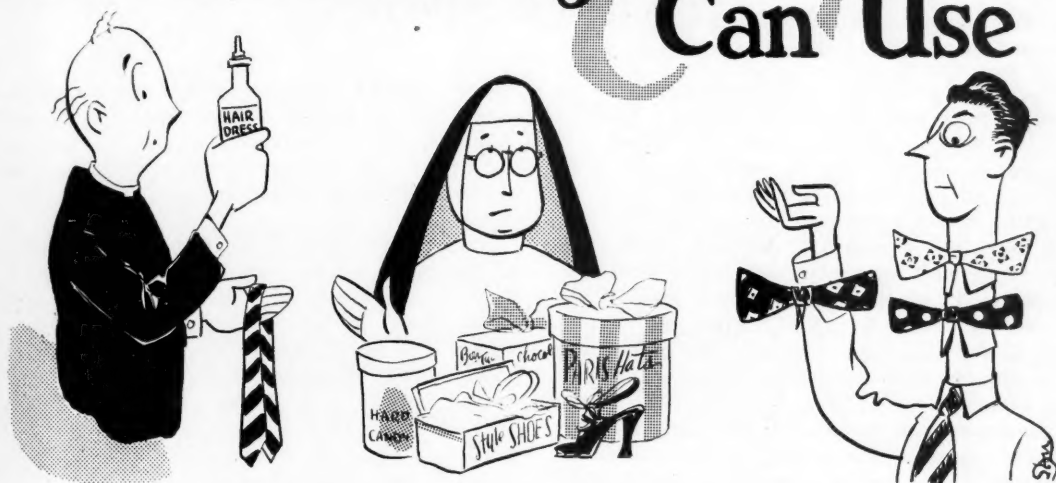
A T

This C  
to please.  
decide" n  
CERTIFI  
answer. I  
Thomas M  
away with  
let us do t  
anywhere  
that carri

Thomas  
gift proble  
keep on gi  
friends cho  
as More's  
pleased. Ce  
from the T  
subscription  
TRIAL.

Fill out t  
We'll rush  
its destin

# This Christmas Give Something Everyone Can Use



There is one gift that's right for all

## A THOMAS MORE GIFT CERTIFICATE

This Christmas, why not give something that's sure to please. For those problem gifts, for those "hard to decide" notations on your list—for anyone—a GIFT CERTIFICATE from Thomas More is the perfect answer. Issued in any amount of \$3.00 or more, a Thomas More GIFT BOOK CERTIFICATE does away with packaging troubles and post office lines—let us do the work for you. We send Gift Certificates anywhere in the world via a specially designed card that carries your personal Christmas message.

Thomas More GIFT CERTIFICATES solve all gift problems with a flourish. Books are gifts that keep on giving the whole year 'round and when your friends choose the book they really want from Thomas More's enormous stock they can't help but be pleased. Certificates can also be applied to purchases from the THOMAS MORE BOOK CLUB or for subscriptions to the review magazine BOOKS ON TRIAL.

Fill out the coupon at right and mail it to us today. We'll rush your GIFT CERTIFICATE to arrive at its destination before Christmas.



**THE THOMAS MORE ASSOCIATION**  
210 W. Madison St., Chicago 6, Ill.

Send a \$..... Gift certificate (amount enclosed) to:

Name .....  
(please print)

Address .....

City..... Zone.... State.....

Sign special card .....

My name .....

Address .....

City..... Zone.... State..... AA

(For additional names use separate sheet)



# Morality and Security— The Forgotten Equation

Thomas E. Murray

THE CHRISTIAN EFFORT at peacemaking from its origin undertook the task of civilizing warfare. It set itself against pacificism—the notion that war is always immoral. But it set itself even more strongly against barbarism—the notion that the use of armed force is not subject to any moral restraints. Against these two extremes the tradition asserts that war can be a moral action, but only if it is limited in its purposes and methods by the norms of justice.

The fact today is that the Christian tradition of civilized warfare has been ruptured. The chief cause of the rupture has been the doctrine of total war fought to total victory—the kind of victory that looks to the total ruin of the enemy nation. This doctrine of totalization of war represents a regression toward barbarism. It is contrary to the central assertion of the civilized tradition, that the aims of war are limited, and that the use of force in war is likewise limited, not merely by political and military counsels of expediency, but primarily by the moral principle of justice.

## THE DRIFT INTO BARBARISM

I need not trace the history of the rupture of this civilized tradition; many of you doubtless know it better than I. The “patriotism” of the French Revolution gave birth to the concept of “the nation in arms,” which led to the idea of universal military conscription. Our own Civil War foreshadowed the fatal notion that “victory” in war means “unconditional surrender.” A further step toward the concept of total war to total victory was the rejection by the belligerent governments and peoples of Pope Benedict XV’s proposals, made on August 1, 1917, for a negotiated peace.

The historically decisive stride in the same direction was taken in World War II by the inception of obliteration bombing. One purpose of this new kind of air attack was to terrorize the enemy civil population, in particular the industrial worker. The developing logic of total war showed itself in the disastrous announcement at Casablanca in 1943 that “unconditional sur-

*MR. MURRAY, member of the U. S. Atomic Energy Commission, made this important statement on November 10 in Washington. He was addressing the Catholic Association for International Peace. His profound essay deserves the widest possible readership.*

render” was the war aim of the Allied Powers. The immoral decision that the civilian population has no claim to immunity from destruction in war was ratified, with most fearful effectiveness, by the unfortunate American decision to drop atomic bombs on Hiroshima and Nagasaki.

Since World War II the technical possibilities for obliteration bombing have now become unlimited. The United States discovered the secret of the hydrogen bomb; later the Soviet Union came upon the same secret. The significance of this technological achievement cannot be exaggerated. Weapons of war have moved up into a new order of magnitude. Now the barbaric doctrine that “everybody may be killed in war” is assured of success. Now everybody can be killed in war—easily, quickly, cheaply.

Throughout the course of this whole historical development, no one has ever made the argument that war ought to be made total as a matter of reason and right. War simply became more and more total as a matter of fact and possibility. The immoral impulses of exaggerated nationalism began the development. The material achievements of modern technology completed it. Technological progress has finally removed all the limitations formerly imposed on warfare by pure circumstances—by restricted financial resources, by difficulties in transport and communications and, most important, by inferior weaponry.

This is the historic juncture at which we now stand. If limitations are to be imposed on warfare today, they can be imposed only by the free decisions of men. No other source of limitation presently exists. This is why we stand at a parting of the ways. Two paths are open. In his encyclical of November 2, 1956, Pope Pius XII called one “the road of justice,” and the other “the steep slope of violence.”

## MAN AT A MORAL CROSSROADS

Man can choose to let the mad logic of total war dictate his decisions with regard to military policies and weapons programs. This steep slope of violence, followed far enough, leads toward the totality of ruin implicit in the today’s technologically certain fact: “Everybody can now be killed in war.”

Or man can choose to shake off the hold which this mad logic has fastened upon his mind. He can elect





to return to the road of justice—to the civilized tradition of limited warfare. He can recognize that the enterprise of war is inherently subject to certain limitations in its purposes and methods; that these limitations find their original source and their final authority in the moral order; that this order is sanctioned by God; that its precepts are therefore absolute in their command over all human action, including the action of war.

Only along this path of moral choice, as I shall say, will men find their way to security. In the last analysis, only the principle of justice can draw the line between civilized warfare and sheer massacre, between legitimate defense of the basic order of human life and the barbaric destruction of all order in human life. Unless this line is drawn, with absolute firmness, there can be no solid foundation for human security.

I do not say that it will be easy to draw the line at which the civilian claim to immunity from violence in war asserts itself in the face of the counsels of military expediency. But I do say that this civilian claim is made in the inviolable name of justice and that all military operations, defensive or retaliatory, must respect it. All expediencies cede in the face of right.

Similarly, I do not maintain that it will be easy to reverse the trend of a century-old regression into the immoral concept of war as total, and to reaffirm the trend of the Christian tradition toward the concept of war as limited. But I do maintain that this task is not impossible. It is always within the power of man to abandon false ideas and to dismantle the institutions built upon them. He can therefore do away with the idea and institution of total war, if only he decides firmly enough that he wants to do so, and that in the nuclear age he must do so.

He has already been powerfully helped to this decision by the facts themselves. On the practical level, the bankruptcy of any policy of total war is today amply evident. A total nuclear war, fought to a total victory, could only mean total woe. It would mean

"woe to the vanquished," in a sense far beyond the savage meaning of that barbarian cry. And it would mean woe to the victor too, when he found himself in a world of ruins, amid a humanity which would bear death in its very bones. Here is an argument that must give pause even to the most cynical exponents of violence.

For us, however, the rejection of total war must be more solidly based. Our appeal must be to the high principles of justice that lie at the heart of the Western tradition of civilized warfare. Human reason has never refuted these high principles; the will of man has simply abandoned them. The tradition did not succumb to argument, but only to fact—to the fact of man's passions, as they are aroused by the violence of war and proceed to arm themselves with the products of technology.

Here perhaps I should note that the reason and moral conscience of America too have been obscured by the dark fires of wartime passion. Upon us, as upon other nations, there rests a responsibility for the rupture of the tradition of civilized warfare. For this reason, no less than for any other, there rests upon us a responsibility for repairing the breach.

The principles of the traditions are still with us, in all their undiminished vitality. The problem is to translate them into practical conclusions in two areas of urgent concern—first, in our military policy in general, and second, in a weapons program that will support our military policies. Here is the way I see the structure of the problem.

#### OUR PRESENT DEFENSE PROBLEM

The present goal of all the policies of the United States is to force the conflict with communism out of the field of armed violence into the areas of diplomacy, politics and economics. These areas are highly competitive indeed; but competition in them does not mean bloodshed. They are the chosen areas in which we undertake to urge the cause of justice for all men. Moreover, we must be continually mindful that the conflict with communism is basically spiritual; therefore, our victory will not be won without recourse to the sword of the spirit, which is the word of God.

The primary military contribution toward this general American goal must be the maintenance of the capacity to deter all unjust aggression, even of a limited kind. The primacy of this function of force is reinforced today, because our principal enemy will be restrained from the use of force only if we convince him that it will prove too costly to him.

This policy of deterrence may fail. Military aggression of one kind or another may occur. Peaceful methods of rectifying the injustice thus committed may likewise fail. We shall then be forced into war. This contingency must be faced now. The problem is to determine, in advance of this contingency, the military policies that will be consistent with the tradition of civilized warfare.

At one extreme, justice requires that we reject the concept of total nuclear warfare. The bald fact that

large nuclear bombs can wipe out whole civilian populations does not put an end to the claim of the civilian to immunity from the violence of war.

At the other extreme, our tradition of civilized warfare does not require that we succumb to the deception involved in the Soviet proposal that all use of nuclear weapons be outlawed. This propaganda aims to make the world believe that any use of nuclear weapons inevitably means the totalization of the conflict. This is not true. A nuclear war can still be a limited war. To believe otherwise is to deny that man is a rational being capable of controlling his own actions. It is likewise to assert that American military men are incapable of making intelligently moral use of their new weapon.

Furthermore, in the present situation of international lawlessness, a total renunciation of nuclear armaments by the United States would mean the betrayal of our moral tradition, which requires that we should not abandon the cause of justice or leave ourselves unprepared to defend it effectively.

Both of these extremes contain the moral fallacy of totalization. Between them we must find a middle course, the road of justice. It leads to a firmly defined but flexible military policy that will recognize two principles as controlling in the use of nuclear arms—first, the military principle of necessity or usefulness, and second, the higher moral principle of justice in the use of force.

This brings me to the next question. It is the practical question of developing a nuclear-weapons program which will be consistent with the foregoing general military policies.

Here I want to lay all possible emphasis on the initial principle that our military policies must control our weapons program. The fatal error we are presently in danger of making is that of allowing weapons to dictate policy. The danger is really twofold: first, lest we allow weapons technology to control the weapons program; and second, lest we allow the stockpiled results of the weapons program to control military policies with regard to the use of the stockpile. To succumb to these related dangers would be to turn the whole of U. S. policy upside down.

#### RATIONAL NUCLEAR ARMAMENT

Early this year I outlined a nuclear-weapons program that would avert these dangers and give to moral principles and military policies their proper primacy over weapons. To the program I gave the title, "rational nuclear armament." There were three proposals.

The first concerned the size of thermonuclear bombs. Three considerations led me to my position. I stated the first in a speech given on November 17, 1955, when I said that the advent of the H-bomb "taught us, not only that we had a new weapon, but that we had a different kind of weapon. . . . The thermonuclear bomb crosses the threshold into a separate category of power" (AM. 12/3/55, p. 269).

The second consideration, closely related to the first, is the fact that it is technologically possible to enlarge

indefinitely the qualitatively new dimension of destructiveness created by the hydrogen bomb. I adverted to this fact in a statement before the Senate Subcommittee on Disarmament on April 12, 1956, in these words: "We know that there is no upper limit to the size of bombs that can be made . . ." (AM. 4/28/56, p. 100).

The third consideration is likewise something that we know. As I put it in the November, 1955 speech cited above, "there is a limit to the number of large thermonuclear explosions that the human race can withstand without harmful bodily effects," consequent on radioactive products.

From these three considerations a conclusion follows. We ourselves must make a responsible decision with regard to the size of H-bombs that we undertake to manufacture. This decision is not only technological and military, but also moral. It must be controlled by the moral principle of justice as well as by the military principle of usefulness. My proposal was that we make this imperative decision, setting an upper limit to the size of H-bombs to be placed in stockpile. I have already given it as my conviction that the weapons we have in hand are large enough. Indeed, they may prove to be too large. Once we make this decision regarding size, we can be free to give attention to the problem of improving the deliverability and consequently the military usefulness of weapons in the range up to this limit. In addition, we should set a limit to the number, as well as to the size, of the large weapons that we accumulate. The reason is the presumption that there are only a limited number of uses, militarily and morally justifiable, to which they might be put.

My second proposal was that we concentrate increasingly on the development of nuclear weapons in the lower order of destructiveness and that we equip ourselves with a wide range of weapons in this order. The purpose of this policy is to strengthen our capabilities for waging all the kinds of limited warfare into which we may possibly be forced.

Third, I came to the question of tests. Recently there has been much debate concerning the hazards to health involved in past and continued testing of large nuclear weapons. This is an area in which at the present time a great deal of uncertainty exists. The greatest possible study ought to be given to the entire problem of the dangers to health involved in the testing and use of nuclear weapons. However, my proposals have grounds of their own, even apart from the problem of these hazards. They follow from the two major policy decisions I have recommended. My proposals are, first, that no tests should be held of weapons whose magnitude would exceed the upper limit which we must set to the size of our nuclear weapons. Second, that we should accelerate the testing of a wide range of weapons in the lower order of nuclear force. The reason is that our objective should be a balanced stockpile, suited to every strategic and tactical need, but confined within the bounds set by justice to the use of force.

The weapons program I proposed is rational in two senses. It is consistent with the moral principles of the

civilized  
necessiti  
One f  
posals fo  
sidered  
and with  
proposal  
called su  
were ma

The pr  
through  
confronts  
of man. I  
of war, a  
lest we co  
that ends  
opportuni  
greatly hi  
tice and  
of civilize

It is wi  
put forwa  
ment. Its  
of weakn  
military a  
gram for s  
that the se  
military po  
—the kind  
of power a

Our nat  
undermine  
tion of civi  
atomic ene  
by the wor  
security as  
We shall h  
of the mor  
we consent

#### Com

¶The  
been r  
in pur  
repair

¶Total  
on the  
For us  
be bas

¶We c  
all use  
the mi  
based  
weapon  
objectiv

civilized tradition, and it is adapted to the military necessities of the nuclear age.

One further comment needs to be made. My proposals for a rational weapons program have to be considered as a structured unit, consistent in themselves and with their premises. This is particularly true of the proposal with regard to tests. This proposal cannot be called substantially similar to any of the proposals that were made during the recent election campaign.

The program that I propose is designed to carry us through the critical era of uncertain duration which confronts us. The crisis concerns, at bottom, the nature of man. But by the same token, it concerns the nature of war, as a human action. The danger in the crisis is lest we commit ourselves to the steep slope of violence that ends in the abyss. But let us not overlook the opportunity which the crisis likewise presents—the greatly historic opportunity to choose the road of justice and to undertake the restoration of the tradition of civilized warfare.

It is with a view to grasping this opportunity that I put forward my program for rational nuclear armament. Its several proposals are counsels of strength, not of weakness. But the strength they counsel is both military and moral. Therefore they constitute a program for security in the present crisis. They recognize that the security of America does not reside solely in its military power but more basically in its moral strength—the kind of strength that ultimately controls the use of power and makes it serve the ends of justice.

#### MORALITY AND SECURITY

Our national and international security has been undermined today largely by the rupture of the tradition of civilized warfare. This, and not the discovery of atomic energy, lies at the root of the terror experienced by the world at the thought of war. There will be no security as long as the rupture of the tradition endures. We shall have no security as long as we are prisoners of the moral fallacy of totalization—that is, as long as we consent to the immoral notion of total war, as long

as we dream of the impossible notion of total victory, and as long as we cherish the empty illusion that our national security is totally reposed in massive military might. These fallacies furnish the impulse toward the steep slope of violence.

A program of rational nuclear armament would go far toward rescuing us from these disastrous fallacies. In setting us on the road of justice it would likewise set us on the road to security.

A balanced stockpile, resting on a broad base of small atomic weapons, would not indeed be the most destructive stockpile that we are capable of producing. It would not contain the increasingly immense weapons that the United States could manufacture, if we wanted, but that we could not use without carrying the enterprise of warfare over that fixed line, drawn by the principles of justice, which divides civilized warfare from barbarism. Moreover, the kind of stockpile I propose would not be the cheapest that could be assembled; it would not equip us to deal out the greatest number of deaths for the least number of dollars.

But for my part, I reject the reckless line of thought which would identify our national security with the accumulation of the most destructive possible nuclear arsenal and the cheapest possible nuclear arsenal. This kind of armament, heavily overweighted on the side of megaton bombs, would make neither military nor moral sense. It would not strengthen our military position in the face of threats from the Soviet Union or from other sources. Still less would it buttress our moral standing in the eyes of the international community. On the contrary, it would endanger both. And it would, in consequence, undermine our security.

This brings me to what I call “the forgotten equation.” I mean the equation between morality and security. This equation is inherent in the Western tradition. The first security that a civilized nation must protect is the security of its own moral life. The nation is secure in proportion to its fidelity to the moral norms that form the spiritual substance of the national life. Concretely, if the United States is obliged to have re-

### Commissioner Murray Sums It Up:

¶The Christian tradition of civilized warfare has been ruptured by the doctrine of total war fought in pursuit of total victory. The rupture must be repaired.

¶Total war in the nuclear age must be rejected on the practical level as a policy of bankruptcy. For us, however, rejection of this extreme must be based on higher moral principles.

¶We cannot accept the other extreme—banning all use of nuclear weapons. Our choice must be the middle course of a flexible military policy based on a rational and moral use of these weapons—in a limited way to achieve limited objectives.

¶The program of “rational nuclear armament” which I have previously proposed would furnish the weapons which this middle course requires.

¶This weapons program is one of strength, not weakness. The strength it counsels is both military and moral.

¶There can be no solid foundation for security unless the principle of justice draws the line between civilized warfare and sheer massacre.

¶The tragedy is that the “equation between morality and security” has been forgotten. The re-forging of this link is an important element in restoring the tradition of civilized warfare.



course to armed force in its own defense, it must understand that it is committed to a moral use of force, on penalty of self-destruction—I mean the destruction of its moral self.

The security which America seeks cannot be simply physical. It must also mean the protection of the spiritual identity of America as a member of the family of civilized nations. If America were to lose its own soul by sins of unjust violence, it matters little what else it might gain.

The tragedy is that in our day this equation between security and morality has been forgotten. We have come to believe that security means only one thing—massive power. And we have forgotten that the methods of power, when used in violation of the canons of justice, will undermine the basic moral security of the whole edifice of civilization which they should undertake to protect.

## Just Imagine

**W**HEN THE SUBJECT of a Christmas play comes up, teachers seem to react in patterns of black or white. No gray. Completely pro or violently con.

Some say: "This is the real way to prepare for Christmas! You build up to the great feast with a project that impresses the imagination. This way the meaning of Christmas is dramatized to actors as well as to audience."

Then the opposition has a word. "How much precious time will this take from class? If once we set a precedent, we will have to do this every year. Think of all the work!"

Comes the rebuttal, and the war is on.

### IMAGINATION: KEY TO INTEREST

To get an idea across, imagination is the surest avenue. Where I live, you can sit down any evening and look at a near-sighted little man go through a number of riotous antics on TV; and just before the fade-out he mentions a beer. There is almost nothing in the script about how the beer is concocted, the ingredients that make it up, or any reason why it is better than other beers. But people remember the ad. They laugh about these scenes. They imitate the star. They quote him. Most of all, they remember the point, and they buy the product.

Then there's an automobile ad which features ridiculous symbols that eventually lead to the spelling-out of the car's name. Never does the ad mention a comparison of this auto's features with those of other makes. The motor isn't described. Not even the number of wheels is given. Yet the brand name of the vehicle

FATHER DEEGAN is assistant director of the Catholic Welfare Bureau of the Archdiocese of Los Angeles.

The equation between morality and security is, I say, part of our tradition. The nuclear age has confronted us with another equation whose ultimate terms are terrible indeed. I mean the equation between the immoral use of nuclear force and the destruction of all human security, even the fundamental security of human life itself. Surely this new equation should serve to jog our memories and bring to mind the old equation that we have forgotten. The reforging of the broken link between morality and security is itself an important element in the restoration of the tradition of civilized warfare.

To this task of restoration we are summoned today by the stringent demand of a moral obligation. It is a duty that we owe to ourselves as a civilized nation. It is further a duty that we owe to Almighty God, whose precepts presided over the formation of our constitutional commonwealth.

Robert Emmett Deegan

is on everyone's lips. The ad delights. It captures the imagination. It sells cars.

Advertising men have, I suppose, taken over much of the creative talent of America in the great business of capturing attention in order to sell a product or a personality. Yet all drama is in the same field. Advertising, though a succinct example of effective creativeness, does not hold the fort alone.

From cleverly simple ads to profound drama the route is the same—via the imagination. Mass advertising is an effective modern example because its cash-and-carry results are so easily measurable. This is one form of sparking the imagination. There are many others.

For instance, the successful dramatist in the pulpit clothes an idea in creative imagery and people catch a picture of what he means. Christ spoke of mustard seed, a son who was a wastrel, a woman losing a coin—each of these a captivating picture.

An actor portrays a character with sensitivity and the audience lives for a while with that character: they see Hamlet by way of Lawrence Olivier or the butcher Marty via Ernest Borgnine.

Children, who can sing from memory the ads of TV and quote the scripts of the thrillers with the best of us, are peculiarly suited for the imaginative portrayal of events. They love to hear a story and they love to act one out. In turn, an adult is especially receptive to an idea dramatized by a child—even if he is not the child's parent.

True, a children's performance can be a bore. But it does not have to be this way, as anyone who has tried can testify. First, there must be a suitable play. Then there must be adequate training. For this I have a few simple rules and comments. What I have to say is inspired by a near-sighted man who amuses me,

by a riding  
new car,  
youngster  
tired eye

I am no  
we should  
those ima  
tiser, the

There a  
mas plays  
rules.

Choose  
cause rush  
teachers,  
audience.  
aration be

A Christ  
but they si  
of course,  
It will hav  
be practise  
are clearly  
sentimenta

One other  
Often, ad  
of underst  
it in his e  
of the hear  
his sense o  
sons, good  
"corn" or a  
tion itself b

The play  
non-actors  
ish project.  
lighting and  
hands than  
amazed by  
would neve  
role as stag  
production

For the r  
stars. Don't  
number of  
Don't give  
far too soph  
to cope with

Watch the  
play or a se  
and pathos,  
you have a  
phasis on te

Is time sp  
Most certain  
wasted when  
singing and  
ing sets and  
ting a prop  
receptive mir



by a ridiculous list of symbols that somehow equal a new car, and by all the characterizations assumed by youngsters raised on a diet of TV, youngsters with tired eyes and wide-awake imaginations.

I am not speaking here against TV. I am just saying we should get in on the act. We too should corral those imaginations now and then. Why let the advertiser, the cowboy and Disneyland be the whole show?

#### A FEW HINTS FOR SUCCESS

There are certain do's and don'ts in regard to Christmas plays. Successes and failures are linked to these rules.

Choose a play *early* in the school year. Late startings cause rushing and cramming. This is hard on students, teachers, class schedules, and even sometimes on the audience. A performance shows how careful the preparation behind it has been.

A Christmas play needs certain standard ingredients but they should not be dished out routinely. It will be, of course, religious; however, avoid static tableaux. It will have traditional songs and hymns; they should be practised in regular singing periods, so that they are clearly heard and *interpreted*. There will be some sentimentality; please, not too much goo.

One other ingredient: humor. Don't be afraid of it. Often, adroitly handled, this is the best key to the door of understanding. Mark Twain did pretty well with it in his efforts to give his readers an understanding of the heart of a boy. And Charles Dickens, through his sense of humor, exposed the hearts of many persons, good and bad. However, avoid an overdose of "corn" or an exploitation of "cuteness." Let the situation itself be funny.

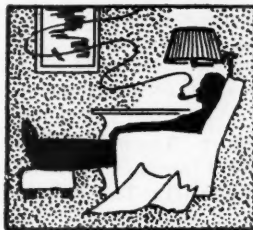
The play should be a school-wide project, involving non-actors as well as performers. It can even be a parish project. Sometimes your heavier scenery and props, lighting and construction work need more experienced hands than your students can provide. Yet we are often amazed by the ability of youngsters—many of whom would never step out on the stage—to play a beneficial role as stage-crew hand or designer—beneficial to the production and to themselves.

For the most part, don't expect your actors to be stars. Don't saddle an individual or a group with a number of lines only a professional could master. Don't give a youngster a scene demanding emotions far too sophisticated or prolonged for his experience to cope with.

Watch the pace of the production, whether it be a play or a series of acts or tableaux. Alternate humor and pathos, fast songs and solemn hymns. Otherwise you have a one-key performance, with the chief emphasis on tedium.

Is time spent on a Christmas play precious time? Most certainly. Is it wasted time? Not at all. Is time wasted when used for public speaking and diction, singing and memorizing, in creative projects, in building sets and props? Most of all, is time wasted in putting a proper picture of Christmas in young and receptive minds?

## Feature "X"



WILLIAM AND JEANNE BOCK-LAGE tell how in their parish in Bellevue, Ky., Advent is made a living reality for the children. Both are active in their parish and in the Covington Diocesan Councils of Men and Women.

OF ALL THE CHURCH SEASONS, Advent has undoubtedly had the least liturgical impact in the American Catholic home. Christmas has its tree and crib, Easter its eggs and new clothes, Lent its ashes and strict fast, but Advent in most homes has left little imprint on day-to-day life.

To help families of Sacred Heart parish, Bellevue, Ky., fill this gap, a group of discussion-club members sponsored an Advent party last year. The idea for the party came from the Family Life Institute of Xavier University, Cincinnati, directly across the Ohio River from Bellevue.

Designed to appeal to all members of the family, the party provided in succession a quiz contest, a performance by a priest-magician, Advent hymns by a choral group, a visit from St. Nicholas and a baked turkey dinner. A large display table covered with materials relating to the home observance of Advent and Christmas customs occupied a prominent position in the school hall where the party was held on the Sunday after the feast of St. Nicholas, December 6.

#### ADVENT PARTY

Following Benediction in the church, forty families totaling over 200 persons assembled in the school hall for the party, which began with the quiz. This was also designed to get the participants acquainted with each other. Each person old enough to take part in the quiz received a sheet of paper on which was mimeographed a short, timely essay, but with key words missing. These could be found on name cards given to guests as they entered. To fill the empty spaces, the contestants had to circulate through the crowd in search of words; and thereby they met each other, if they were not already friends.

To show how the essay was fashioned, a portion is quoted here. Words that were missing are within parentheses.

What can I do to make Christmas the true celebration of Christ's birthday? Start by celebrating (Advent). Make plans at a family meeting. You'll want an Advent (calendar) and an Advent (wreath) with its four candles to show that the (Light) of the World is coming soon. It's replaced on Christmas Eve with the (crib). On the first Sun-

day of Advent, (Stir-up) Sunday, after you have done just that to the (plum pudding), announce the ("Christkindl") game. Put the names of members of the family on pieces of paper. Let everyone pick one in secrecy. From this day till Christmas, you must do a (favor) a day for the person whose name you drew—without ever being found out. This person whose name you have becomes for you the helpless (Christ Child) and all your sacrifices are for Him. . . .

To open the program, Father Anselm, O.S.B., assistant pastor of St. Benedict's Church, Covington, Ky., was on hand to perform magic tricks. This was the only part of the program that had no direct reference to Advent. An all-girl choir then sang the Advent hymns. One of them, "While By My Sheep," was an audience-participation number, and the school hall reverberated with the echoes of its ". . . joy, joy, joy!"

On the musical cue of "Jolly Old St. Nicholas," the saint made his grand entrance. The children's eyes were as big and bright as Christmas ornaments, as the Bishop of ancient Myra, in rich red and gold robes, swept in from the rear with his helper, Black Peter, close behind him. St. Nicholas then took his throne to distribute gifts to all the children.

To conclude the program, dinner was served and prizes were awarded for the best papers in the quiz. The Advent wreath commanded the long buffet table and, because it was the third Sunday of Advent, three candles were burning to signify the approach of the "true Light, which enlighteneth every man that cometh into this world."

#### MATERIALS FOR ADVENT LITURGY

The display table, as it was meant to do, attracted much attention. On it were books, booklets and leaflets, crib pieces, a miniature manger, Christmas cards with Christian messages, Advent houses and calendars, and even Nativity cookies and cookie cutters.

The books included *Around the Year with the Trapp Family*, by Maria Augusta Trapp (Pantheon Books, Inc., New York. \$3.95); *With Christ through the Year*, by Bernard Strasser, O.S.B. (Bruce Publishing Co., Milwaukee. \$4); and *The Twelve Days of Christmas*, by the Grailville Writing Center, Loveland, Ohio (The Liturgical Press, St. John's Abbey, Collegeville, Minn. Cloth, \$1.95; paper, 95c). Accompanying the latter was "The Twelve Days of Christmas" Kit which contains cut-outs to make an Advent house, Christmas-tree ornament and a crib with eleven figures. It also contains prayer cards for grace before and after meals based on the liturgy of the Christmas season, and directions for Christmas home decorations. The kit is available from the Liturgical Press at a cost of \$1.75.

The booklets included a set of four, *Your Home, a Church in Miniature* (Family Life Bureau, NCWC, 1312 Massachusetts Ave., N. W., Washington 5, D. C. 35c each); and *Family Advent Customs*, by Helen McLoughlin (The Liturgical Press. 15c). The leaflets were *The Blessing of the Christmas Tree*, *The Blessing of the Crib* and *Advent Wreath Prayers* (Conception Abbey

Press, Conception, Mo. 12 for 25c).

The Advent calendar for children allows them to open a flap each day during the season to find an Advent symbol or picture. The Advent house is similar but reduces the number of sections to seven, in each of which is uncovered the proper "O"-Antiphon of the day. The calendars are now distributed nationally by Hallmark Greeting Card Co., and are available from other sources also at prices from 50c to \$1. The Advent houses can be secured from Designs for Christian Living, Box 5948, Westport Station, Kansas City, Mo., at 35c each.

The manger on the display table was filled with straw. A sign described its use. For each good deed in Advent, the child is permitted to put a straw in the manger. He or she awakens on Christmas to find a doll representing the Holy Infant in the manger softly bedded as the result of worthy acts.

The Nativity cookie cutters are available from the Ave Maria Shop, 11 Barclay St., New York 7, at \$1.

As a result of the party, candles will be lit on more Advent wreaths in Sacred Heart parish this year than in previous years, and children will await with keen anticipation the visit of St. Nicholas, who as a generous bishop is a much more likable character than the roly-poly, secularized elf, Santa Claus.

By introducing and demonstrating Advent customs directly to families, the party served a most important function. As so many writers have pointed out, notably Rev. John L. Thomas, S.J., in his recent book, *The American Catholic Family* (Prentice-Hall, Inc., N. Y. \$7.65), it is in the home that most often the greatest religious influence is exerted on the individual. A more meaningful Advent in the home certainly brings greater appreciation of the truths of the faith and what it means to live by them.

WILLIAM AND JEANNE BOCKLAGE



### The Catholic Family

By JOHN L. THOMAS, S.J. In *The Catholic Family*, an America Press pamphlet, Father Thomas treats in briefer fashion some of the problems dealt with in the book mentioned above. The American Catholic family lives, grows and mingles more and more freely with families no longer accepting Christian practices in premarital and marital relations. How can American Catholics maintain their marriages and family ideals in such a society?

Single copy 25¢ (prepaid)

10 or more @ 33 1/3% discount.

AMERICA PRESS, 70 E. 45th St., New York 17, N. Y.

Th

ANYON  
A eith  
sur  
and the f  
young pe  
writers e  
comes it  
that the h  
brimming  
likely to b  
forty year  
enough, d  
a matter o  
writers as  
concluded  
lay a hex c

For a va  
cally chan  
and some c  
—from fac  
puses. The

Having r  
the newspa  
ing a study  
me than th  
phical sket  
the new tal  
Campus W  
ary quarter  
the writers  
students in  
immediately  
prising is th  
ing for grac  
that the Ph  
juices. The  
ly that ther  
the creative

As a Cath  
achievement  
lously worri  
Catholic cir  
tions, been k

EDWARD P.  
Department  
Omaha, Neb

America •

# The Collegiate Muse: Gone Feminine?

Edward P. J. Corbett

ANYONE SERIOUSLY INTERESTED in creative writing, either from the producer's or from the consumer's angle, is interested in the present vigor and the future promise of creative writing among our young people. The ink in the pens of our established writers eventually coagulates; and when that time comes it is only with fresh ink in sharp-nibbed pens that the bright new pages will be written. Today the brimming inkwells and the quill-sharpeners are most likely to be found on our college campuses. In the first forty years of this century our colleges, curiously enough, did not generate our best creative talents. As a matter of fact, if one considered the example of such writers as Hemingway and Faulkner, one might have concluded that a college degree was just the thing to lay a hex on the creative writer.

For a variety of reasons, the situation today is radically changed. Now most of the new creative writing and some of the best of it is coming from our campuses—from faculty members and students on those campuses. The Muse has decidedly gone collegiate.

Having noted the shift of the production center from the newspaper office to the campus, I have been making a study of the new writing. No less interesting to me than the writing itself have been the brief biographical sketches of the contributors in such outlets for the new talent as *New World Writing*, *Discovery*, *New Campus Writing*, *New Voices* and the numerous literary quarterlies. I have found that the vast majority of the writers represented in these volumes are either students in college right now or graduates of the period immediately following the war. What is even more surprising is that many of these writers hold or are working for graduate degrees. At one time it was supposed that the Ph.D. degree invariably froze up the creative juices. The new writers have demonstrated convincingly that there can be a peaceful coexistence between the creative and the scholarly disciplines.

As a Catholic, perhaps chauvinistically proud of the achievements of our Catholic schools and yet querulously worried about the dearth of creative activity in Catholic circles, I have, in the course of my investigations, been keeping an anxious eye out for evidence of

stirrings on our Catholic campuses. There are encouraging signs that the lethargy has not hopelessly congealed. Let us look at some of the evidence.

Recently there came to my hand the little magazine in which the *Atlantic Monthly* published the results of its 1955-1956 Literary Contest for College Students. Some 87 classes in 81 colleges throughout the country submitted 184 essays, 248 stories and 327 poems. The magazine prints the five prize pieces in each category and lists the "top twenty" papers in each category and then the twenty "merit" papers. The first prizes this year went to students in non-Catholic colleges. Roland Tharp of the University of Houston submitted the prize essay; Milo Kaufmann from Greenville College in Greenville, Illinois, the best story; and Joseph P. Ford from the University of New Hampshire, the best poem.

## LITERARY THAW ON CATHOLIC CAMPUSES

Catholic students, however, were well represented among the first five winners. Julius Grossenbacher of St. Mary's University in San Antonio, Texas, submitted the second-place essay, and Barbara A. Welter of Rosary College, River Forest, Illinois, submitted the second place poem. Kathleen O'Connell of the College of Notre Dame, Baltimore, Maryland, scored twice, with the fourth-place story and the fifth-place essay. Barbara A. Welter scored again with the fifth-place story. Mary Jo Randall of the College of St. Teresa, Kansas City, Missouri, and Claudette Ruffino of Mundelein College, Chicago, submitted the third-place poem and the fifth-place poem respectively. Out of the fifteen top winners, then, students from Catholic colleges took seven places.

It would be tedious to report in detail the Catholic students who placed entries in the "top twenty" and in the "merit papers"; but some summary figures can be given. Out of the forty best papers in each category, students from Catholic colleges placed 24 essays, 16 poems and 9 stories. I don't know what significance can be read into the fact that the Catholic students did better in the essay (all of them critical essays) than in the strictly creative genres of the short story and the poem.

The most interesting fact to me is that all of the Catholic-school winners came from only fifteen Catholic colleges, all of them, with the exception of St. Mary's University, girls' schools taught by nuns. There was

EDWARD P. J. CORBETT is assistant professor in the Department of English at The Creighton University, Omaha, Neb.



not a single winner from a Jesuit school or from any of the larger all-male or coeducational Catholic universities. Students in Sister Maura's classes at the College of Notre Dame of Maryland took twelve places; Sister Mary Hester's students at Mount Mary College, Milwaukee, took eight places. Clarke College in Dubuque, Iowa, whose budding writers are taught by Sister Mary Adorita, B.V.M., took four places. The picture was much the same in last year's *Atlantic* contest: several winners from Catholic schools—but only girls' schools. The boys from the larger Catholic universities were conspicuous by their absence.

#### RESULT: FEMININE FLOOD?

Nor is it only in the *Atlantic* contests that the Catholic girls' schools make an impressive showing. For instance, in *New Campus Writing* published by Bantam Books, 1955, none of the stories or poems printed are from Catholic-school students, but Catholic students did submit manuscripts. In the list of acknowledgments to teachers who submitted their students' work, only two professors from the larger Catholic universities are mentioned: George McFadden of Duquesne and Richard Sullivan of Notre Dame.

But there were five teachers from Catholic girls' schools who submitted student manuscripts: Mother Marion Bascom of Maryville College; Joseph P. Clancy of Marymount College; Sister Mary Jeremy of Rosary College; Mother C. E. Maquire of Newton College of the Sacred Heart; and Sister Mary Patricia of Mount St. Mary's College. Readers may recall too that *Seventeenth Summer*, the first and the most successful of the Dodd Mead Collegiate Prize Novels, was written by Maureen Daly while she was still a student at Rosary College. After repeatedly meeting with the same evidence I am forced to conclude that if there is any vigorous creative activity taking place on our Catholic campuses, it is all taking place at our smaller liberal-arts colleges for girls.

Stung by the implications of this generalization, the larger Catholic universities might be tempted to justify their lethargy with the rationalization that it is only these "finishing schools" which have time for such trivialities. There are two weaknesses to this counterpunch. For one thing, it is a mistake to regard creative writing as a triviality—as one of the dispensable frills of a modern university education. Universities have gained as much honor and prestige from the creative achievements of their graduates as from their scholarly, political and business achievements. For another thing, it is false to suppose that the pressures of academic work leave no time or energy free for creative work. The demands of the curriculum at such places as the University of Alabama, the University of Michigan, Stanford University and the University of Iowa have certainly not killed creative vigor.

The defenders of the larger Catholic universities will have to look elsewhere for an explanation. I propose the same explanation that Rev. Neil G. McCluskey, S.J. offered in a recent article in *AMERICA* ("Too Few Rhodes Scholars," 4/7) for the failure of Catholic-school

students to win Rhodes scholarships: the Catholic universities have simply not been interested.

The students at our Catholic universities are certainly not inferior intellectually to the students in the liberal-arts colleges run by the nuns, and there is certainly creative talent among them. Those students need only to be encouraged and guided, as the girls are by the nuns. Someone on the campus needs to take it upon himself to search out the manuscripts and to submit them to contests and to magazine editors. I dare say that if some of the classroom exercises which had been written on the campuses of the larger Catholic universities had been submitted to the *Atlantic* contest this year, they would have placed among the winners. As it was, nobody bothered.

That some of our Catholic students in some of our Catholic colleges, with the encouragement and guidance of competent and enthusiastic teachers, are writing and submitting manuscripts lifts my spirits. This creative activity is further evidence of the great reawakening that is occurring on our Catholic campuses. Father John Tracy Ellis' now famous article on "U.S. Catholics and the Intellectual Life" in *Thought* was only the most provocative of a series of articles that of late have been assaying our academic worth.

Even twenty years ago such honest appraisals of our intellectual status would have aroused a chorus of protest from thin-skinned, abnormally self-conscious Catholics. That today we can read such reports, can humbly whisper our *mea culpa's*, and can determine to do something about setting our houses in order is the healthiest development that has taken place in Catholic education in recent years. When one sees, for instance, what Marquette and Notre Dame are doing to revitalize and stiffen their liberal-arts programs, one takes heart that Catholic-school graduates will once again assume their place in the sun.

#### NUDGE FROM THE TOP NEEDED

I hope that creative writing will be spurred to keep pace with this general renaissance in the intellectual disciplines. There are some things we can do to accelerate the momentum. Catholic schools should seriously consider hiring successful writers, with or without a degree, and granting them an honored position on the faculty. More Catholic schools should seriously consider instituting graduate degrees in creative writing, as such places as Alabama, Denver, Montana, Iowa and Stanford have done. Literary quarterlies, which will provide an outlet for students' writings, should be established. English teachers should not only encourage but require their students to enter contests and to submit manuscripts for publication. Faculty members should be assured that as much recognition will be given to the publication of creative work as to the publication of scholarly articles.

These are the sort of stimuli that can lay the foundations for a rebirth of letters in our Catholic schools. Not since Dryden and Pope has a Catholic been the dominant literary figure of a period. We might change that situation if we would.

A



America  
finding v  
scene to  
one exce  
ness, wh  
in this  
big with  
close to  
quite wh  
purposes  
the free  
the mazi  
persisting  
ing conc  
space tra  
jogged m  
novel int

So it is  
back in t  
the tries  
Within th  
far as the  
like nove  
problems  
seem mor  
der the  
past than  
diacy of t

Two be  
larly to t  
ample, an  
combe, w  
The Bond  
has come  
Behold, V  
\$3), the  
slave in t  
how his  
trials his  
first ambit  
money to

America



# AMERICA

## Balances the Books



American novelists are apparently not finding very much in the contemporary scene to spark their genius. With the one exception of the field of big business, which will be touched on later in this roundup, this age of ours, so big with threat and promise, is too close to the novelists for them to know quite what to make of it for artistic purposes. The spiritual implications of the free-world, slave-world struggle, the mazes of nationalism and of the persisting racial problem, the staggering conceptions of atomic energy and space travel—all these seem not to have jogged most U. S. practitioners of the novel into much creative energy.

So it is that our authors have fallen back in the past six months mostly on the tried-and-true historical novel. Within this framework they still, in so far as they are serious and workmanlike novelists, deal with the perennial problems of the human heart, but they seem more willing to attempt this under the spacious atmosphere of the past than under the breathless immediacy of the present.

Two books that will appeal particularly to the Catholic reader, for example, are historical. Charles Dunscombe, who tickled our anticipations in *The Bond and the Free* of last year, has come up with a better book in *Behold, We Live* (Houghton Mifflin, \$3), the story of a Greek Christian slave in the late 2nd century and of how his character is molded by the trials his faith brings upon him. His first ambition is simply to gather enough money to get free, but later he deter-

mines to devote all his energy to the service of his fellow men. This leads to priesthood and martyrdom. The author's evident familiarity with the customs of the times and his maturing style commend this to the thoughtful reader.

Ruth Stephan, too, harks back into the past to tell the story of a woman's search for her true self. Recounting the conversion of Queen Christina of Sweden in *The Flight* (Knopf, \$4), she presents a fascinating study of a strong-willed, intelligent woman, who gave up throne and marriage for the sake of her conscience. Jesuit priests who braved the hostility of Lutheran Sweden in the 17th century play a large role in the book, a fast-paced and engrossing tale that leads to Rome and the peaceful ending of a rather turbulent career.

### MODERN CATHOLIC TALES

The next three books of Catholic tone move into modern times. *Ann Fitzgerald*, by Elizabeth Donovan Bailey (Blackmore, \$3.75), is a rather old-fashioned tale of Irish-American life, which is refreshing for the fact that it does not deal with politics or the deterioration of fortune or family. It is concerned mainly with a very proper love affair between the heroine and a very proper Bostonian. The main value of the tale is its depiction of how Ann remains steadfast to family, friends and moral values.

*The Burning Jewel*, by Teresa Kay (Appleton-Century-Crofts, \$3.75), is a modern marriage story, complete with complications, this time centering around a son's education. A very creditable and credible priest character plays a large part in the happy denouement. Somber and even mordant is Brian Moore's study of the frustration and agony of a spinster's loneliness in *The Lonely Passion of Judith Hearne* (Atlantic-Little, Brown, \$3.50). Devout even to superstition, Judith cracks up badly when her imagined romance with an Irishman returned from New York comes to naught. Her secret vice—the bottle—catches up with her and she

Herewith is the second section of our evaluation of the more important books of the past six months. The sections on Religion, Biography and History were given last week. The five books singled out in each section are worth special attention.

ends in a nursing home. Despite the theme, the book is not depressing, being saved by its real poignance.

Two books with war themes are worth consideration. The first, a powerful if not pleasant story, deals with one small bit of action in the Korean campaign. In *Your Own Beloved Sons* (Random, \$3.50), Thomas Anderson tells of the conflicts and heroism that build up in a patrol behind enemy lines, and how the survivors matured in the action. Bryher, famous for her historical novels, gives a quietly heroic little vignette of London civilians under the blitz in *Beowulf* (Pantheon, \$2.75). Characters and atmosphere are admirably and affirmatively done.

### MODERN MIXED-UP MAN

The dilemma of modern man—order and/or freedom—is ably treated in the next two novels. In *The Foreign Minister* (Houghton Mifflin, \$3.50), Leo Lania proves to be the exception of the season by plunging boldly into the political arena. This is a tense study of what led up to the death of a man who bears all the marks of being Czechoslovakia's Jan Masaryk. What sort of man was he, devoted to democracy but caught up in the betrayal of his country to the Reds? In probing the psychology of such a diplomat, Mr. Lania has come to no statement of valid principles, but has written a sober and even frighten-

### Five at the Top

*The Nun's Story*  
by Kathryn Hulme  
*A Single Pebble*  
by John Hersey  
*Winter Quarters*  
by Alfred Duggan  
*The Flight*  
by Ruth Stephan  
*The Voice at the Back Door*  
by Elizabeth Spencer

ing tract for the times. Alejo Carpentier is concerned rather with the freedom of the artist, which he dissects in *The Lost Steps* (Knopf, \$3.75). Seeking freedom for his new ideas in music, a cynical, unprincipled artist abandons Europe, seeks release among native peoples,

finds temporary peace but cannot carry it back with him into civilization. The ideas in the book are powerfully presented but are sadly inconclusive.

Two novels acidly assess the U. S. business scene. In *The Great World and Timothy Colt* (Houghton Mifflin, \$3.75), Louis Auchincloss carries a young lawyer in a Manhattan law firm through a series of exciting events which threaten and finally overwhelm



his integrity. When all seems sicklied over, the young man reaches, at the end of the book, for a last grasp on decency. This is a disturbing book in its anatomizing of the impersonal pressures of business that nibble away at moral standards, and the crisp style captures the high-pressure climate.

Helen Howe does much the same job on a woman executive in *The Success* (Simon & Schuster, \$3.95). Both books are pungent commentaries on the bleakness of lives panting for material success. Another study of rather disoriented lives is offered in *The Color of Green*, by Leonard Kaufman (Holt, \$3.50), which centers around the destructive forces of jealousy injected into the lives of a simple, commonplace family.

One of the best of the season's novels, one concerned with the modern theme of uprooted people trying to adjust to a foreign culture, is *The Sacrifice*, by Adele Wiseman (Viking, \$3.95). It concerns a Jewish Orthodox family who have fled a Russian pogrom and settled in Canada. The tensions between the different Jewish generations builds to a powerful climax in which the power of the religious spirit of the Jews stands out magnificently.

#### PIGMENTATION PROBLEMS

*Black Rhapsody*, by Gunnar Helander (Harper, \$3), sets its scene in Natal, South Africa, and is remarkable for its study of the interior struggles of a white minister to purify his motives in fighting for equality for the Negroes. Through the humble and magnificent act of charity performed by a Zulu

woman, he comes to a realization of the part that human understanding must play. Lesser in scope is *Caleb, My Son*, by Lucy Daniels (Lippincott, \$2.75), in which the reactions of a Southern community to current efforts at integration are dramatized. The defect of this sincere work is that the problem is seen in terms too simply black and white.

A far more balanced treatment of the same theme is given in *The Voice at the Back Door*, by Elizabeth Spencer (McGraw-Hill, \$3.95), which movingly and temperately portrays how a young white sheriff's adherence to principles brings him to a tragic end. The style is admirably fresh and the non-moralizing approach is more effective than many a sermon on the problem.

More sensational but a thriller of some ideological importance is Nicholas Monsarrat's *The Tribe that Lost Its Head* (Sloane, \$5.95). This traces the troubles, stirred up by radical native elements and a foreign yellow press, in a British island protectorate, where the native population is being led gradually toward democracy and civilization. It's an impassioned book, needlessly graphic in several scenes of violence and sex.

After several disappointments, John Hersey gave us a wonderful study of human nature and its basic unity in *A Single Pebble* (Knopf, \$3). In following the trip of a young American engineer up one of China's great rivers and in the vivid descriptions of the brutal toil of the Chinese "trackers" who tow the unwieldy junks, the author has written one of the most thoughtful novels of the past season.

#### THE VISION OF THE PAST

Historical novels that recreate the far past have been uniformly good this season. Space allows only a mention, except for Alfred Duggan's *Winter Quarters* (Coward, McCann, \$3.75). A young Gallic noble who had served in the Roman armies under Caesar tells his story of adventures in Britain, Parthia and Greece. The book is remarkable for its living atmosphere of military life, social and religious customs at Rome just prior to the advent of Christianity. It is all deceptively simple and vivid in the telling.

*Queen of the East*, by Alexander Baron (Washburn, \$3.95), deals with 3rd-century Rome and the intrigues of Zenobia, princess of Palmyra. *The Last of Britain*, by Meriel Trevor (St. Martin, \$3.75), ends with the battle of Derham in 577, in which the Saxons drove the Britons into the hills of Wales. The conversion of Prince Lucius of Bath to

Christianity toward the end of the story presages the end of paganism—and good riddance, in the author's view. A realistic tale that de-glamorizes King Arthur and his knights is told in *The Great Captains* (Random, \$3.75). Author Henry Treece is at his best in the battle scenes.

The love story in *La Belle Sorel*, by Jacques Carton (Washburn, \$3.95), is secondary to the psychological study of Charles VII of France, whom Joan of Arc restored to the throne. The lady of the title was Charles' mistress, and her struggle to shake off the bad relationship is well and delicately handled. The book is rich in convincingly drawn 15th-century characters.

A mystery-thriller rises into real literature in *The Robsart Affair*, by Jenette and Francis Letton (Harper, \$3.50). This is a novel that offers an answer to the mystery of the death of Amy Robsart, whose taking-off apparently left Robert Dudley free to marry Elizabeth I of England. The England of the that period, with its tensions, intrigues, heroism and knavery, comes to vivid life.

Almost the whole course of the American Revolution is covered by Shirley Seifert in *Let My Name Stand Fair* (Lippincott, \$3.95). The wife of General Nathaniel Greene is the central figure, and while re-estimating some of the leading figures on the American side, the author is mainly concerned with the wife's place in the intrigues of the times and her influence on her husband's career. It is a good piece of fictional Americana. The same can be said for *The Long Watch*, by Elizabeth Linington (Viking, \$3.95). This concerns the trials of a New York newspaperman, and how he keeps his free press running to bolster the cause of the emerging nation.

One of the superior thrillers of the season has just appeared. In *The Wreck of the Mary Deare* (Knopf, \$3.75), Hammond Innes spins a tale of shipwreck, treachery, legal battles and stormy seas that combines a fine mys-



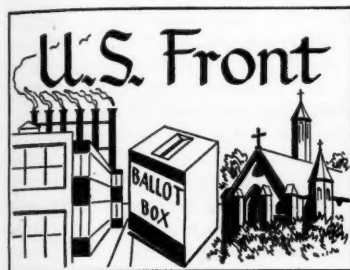
tery with an authentic sea-salt atmosphere. Much quieter, but with a similar recapturing of local atmosphere—this time of the gentle English coun-

tryside—are *Summerhills*, by D. E. Stevenson (Rinehart. \$3.50), and *The Miracle of Merriford*, by Reginald Arkell (Reynal. \$2.95). Both are happy and leisurely stories to give a little reading relaxation in these hectic times.

Finally, though *The Nun's Story* (Atlantic-Little, Brown. \$4), by Kathryn Hulme, is listed in most charts as non-fiction, I prefer to include it here. For the sake of those who may have

their doubts, every incident in the book was an actual fact; it is the framework alone that justifies putting this fascinating—if disturbing, to some—account under fiction. I shall probably return to a re-evaluation of this astonishing book some weeks from now, in view of the controversies it has given rise to. Meantime, if you miss it, you will have missed a real experience.

HAROLD C. GARDINER



Though the 1956 election will be history by the time these lines appear, the public interest which centers on it will still be current. One of the high points of interest in the pre-election conventions was the near-success of a Catholic Vice Presidential candidate. Edmund Moore's *A Catholic Runs for President* (Ronald. \$3.50) analyzes the influence of the religious factor in Al Smith's 1928 Presidential candidacy. He offers the thesis that Smith's religion was itself only a part of a more important complex of elements. A careful and objective study.

A change in campaign techniques and types of leaders is the subject of *Professional Public Relations and Political Power* (Johns Hopkins. \$4.50), by Stanley Kelly Jr. The old-time ward-politician type of vote-gatherer has been making way for the politician versed in the techniques of modern communication media. The change implies less dependence on the local machines and bosses, but subjects the voter more than ever to the dangers of mass propaganda.

Two books on the Republican party deserve favorable comment. *The Republicans, A History of Their Party* (Random. \$5.95), by Malcom Moos, is a most readable and socio-politically knowledgeable source-book on the Republican party from its pre-Civil War origin to the present.

Arthur Larson's celebrated *A Republican Looks at His Party* (Harper. \$2.95) has already served effectively in

the 1956 campaign. While it cannot be reconciled with some Republican history and with several important Republican leaders' policies, it does provide a good defense of Eisenhower Republicanism.

Zechariah Chafee returns to the publishing lists with another book on his abiding interest, the national attempt to maintain security without loss of liberty. *The Blessings of Liberty* (Lippincott. \$5) emphasizes the dangers to constitutionally guaranteed personal rights through such laws as the Smith and McCarran Acts. On the other hand, it seems to underemphasize the subversive threat to liberty.

#### THIS WORLD'S GOODS

Those concerned with the philosophies and ideologies underlying practical politics, particularly persons of a more conservative bent, will be glad to read the latest of Russell Kirk's writings, *Beyond the Dreams of Avarice: Essays of a Social Critic* (Regnery. \$4.50). Perhaps the most thoughtfully productive of conservative writers, Mr. Kirk in his present collection of essays and addresses includes some wise observations on current society while shoring up conservatism and lambasting liberalism—all of which has something to be said for it. Despite his capable and thoughtful writing, however, Mr. Kirk has not yet clearly expressed his concept of conservatism.

Moving over to the more economic aspect of society, we find a couple of books which, though unintentionally, express the applicability of the conservative-liberal controversy.

Robert Heilbroner's *The Quest for Wealth: A Study of Acquisitive Man* (Simon and Schuster. \$5) tries to explore the origins of men's and societies' thirst for accumulation, and what it has implied in terms of social progress. Robert Brenner's *From the Depths: The Discovery of Poverty in the United States* (New York University. \$5.50)

is a well-documented study of poverty in America from about 1830 to 1930 and the rising private and public consciousness of poor people's human needs. It is well worth considering in any discussion of private rights and social welfare—or of conservatism and liberalism.

In *The American Business Creed* (Harvard. \$6.75) authors Francis Sutton and Associates present American business' view of itself and of America. One might call it enlightened, socially responsible capitalism. Obviously this picture is not always accurate. But the creed at least implies a noble norm which is itself wholesome, and which, as a matter of fact, has in our own generation been not seldom followed.

*Fortune's* series of articles on managerial man is now available in book form, *The Executive Life* (Doubleday. \$3.50). If corporate enterprise and assembly-line production are typical of American economic organization, the business executive is the person responsible for their functioning. A study of his type is a welcome addition to the writings in industrial sociology.

More interested in interpreting the impact of such men and others on society than in the character and personality of the men themselves, C. Wright Mills' *The Power Elite* (Oxford \$6) might well be read with the *Fortune* book. It expresses one experienced scholar's educated insight into the current American scene, and records his testimony that American social power is today wielded by a new elite of chief executives, military leaders and the wealthy.

#### MEN IN MOTION

Socio-economic and occupational mobility in this country has not only not been decreasing, but has even been on the increase. The record can be found in the research and popular volumes on the subject by W. Lloyd Warner





and James G. Abegglen, *Occupational Mobility in American Business and Industry* (U. of Minnesota. \$5.50) and *Big Business Leaders in America* (Harper. \$3.75).

*Human Relations for Management* (Harper. \$5), edited by Edward Bursk, manifests a determination to exercise sincerity and intelligence in solving the



problem of management-worker relationships. The book includes a series of 17 articles on human relations in industry which first appeared in the *Harvard Business Review*.

The lead article, the inspirational as well as the chronological forerunner of the rest, is the booklet *Human Relations in Modern Business*, a widely lauded statement on moral considerations by businessmen and clergymen experienced in industrial relations. Highly recommended.

A very objective and factual study by William Haber and Harold Levinson, *Labor Relations and Productivity in the Building Trades* (U. of Michigan. \$4.75), investigates alleged inefficiency in the building trades over the last 25 years and the effect of union rules on building productivity and costs. A very fair book, it provides a clear mirror for both unions and builders, and a fine window for the general public.

Speaking of unions, we have two fine contributions on union history and biography. Matthew Josephson returns to the publishing lists with *Union House Union Bar* (Random. \$5), the history of the Hotel and Restaurant Employees and Bartenders International Union. Aside from regrettable myopia on the Communist issue, it makes a valuable contribution to our study of labor-union history.

The same can be said of Richard Kelly's *Nine Lives for Labor* (Praeger. \$3), a series of biographical sketches of nine lower-echelon leaders of the Textile Workers Union. Both these books should appeal to the general reader. They claim a place in any library of labor relations and history.

The last word on compulsory unionism—whether from the viewpoint of policy or morality—has by no means

been said. Most American Catholic writing, including statements of the hierarchy, has been at least against the anti-closed-shop laws, if not positively for the closed shop. Rev. Edward Keller. C.S.C.'s *The Case for Right-to-Work Laus: A Defense of Voluntary Unionism* (Heritage Foundation. \$1.50) will strengthen the author's reputation as a Catholic spokesman for the far right wing in economic matters, but has really little to offer toward either clarifying or solving the controversy. However, it does express a widely held attitude, and for that reason might claim some readers' attention.

#### MAN'S RELATIONS WITH MAN

Controversy rages these days around interracial problems. J. C. Furnas' *Goodbye to Uncle Tom* (Sloane. \$6) seeks to undo whatever continuing harm derives from racist theories—including the Uncle Tom stereotype of Harriet Beecher Stowe.

One evil spawned by racism is the waste of manpower owing to caste restrictions and discriminations. Mr. Furnas refers to this loss in his own book, and it is the specific topic of Eli Ginzberg and Associates in *The Negro Potential* (Columbia. \$3). Their treatment is brief, pointed and factual. While concerning themselves with the economic aspect, they imply that right order is its own reward, and that disorder penalizes itself.

Fr. John LaFarge, S.J.'s career continues to be wonderfully productive. His most recent book, *The Catholic Viewpoint on Race Relations* (Hanover. \$2.95) expresses the author's rich and mature thought after some forty years in interracial work. It offers an up-to-date statement, including the admission of Catholic deficiencies in practice, on the dictates of the Catholic faith concerning the race question. No American Catholic can afford not to read it; no library can afford to be without it.

While on the subject of Fr. LaFarge, we should mention a book edited by two of his colleagues on AMERICA, Frs. Thurston N. Davis and Joseph Small, *A John LaFarge Reader* (America. \$3.50), which includes some of the former AMERICA Editor-in-Chief's more significant articles over more than two decades. Fr. LaFarge's work is not limited to interracial relations, but extends to the liturgical arts, peace, social action and other fields. A desirable acquisition.

Several books of value have been published on the family and related matters: on woman in society, the aged,

adolescence, education, etc. The best book to have appeared on the family in a long time is Rev. John L. Thomas, S.J.'s *The American Catholic Family* (Prentice-Hall. \$7.65). Based on empirical data in an extensive study, it is a clear exposition of Catholic theology as applied to the family, and takes account of the socio-cultural problems of the Catholic family in its current milieu. The book does not always make easy reading, but for anyone with intelligence and concerned with family life it is a necessity.

Another very important book is *Marriage and the Family* (Regnery. \$6.75), by Carle Zimmerman, Harvard family sociologist, and Rev. Lucius Cervantes, S.J. It attacks two rapidly growing sets of assumptions concerning the family: the whole of the secularist position on the nature and purposes of marriage, and the claim that the differences between man and woman, except for the obvious and practically incidental physiological ones, are not natural but culturally induced.

#### MAN IN THE FAMILY

In a more practical vein is Rev. Edward O'Rourke's *Marriage and Family Life* (Newman Foundation of U. of Illinois. \$3), which is intended as a guide for those preparing for marriage. The emphasis is on the total person who marries, and its practical bent derives from Fr. O'Rourke's experience and present position as spiritual counselor at the University of Illinois. Very good.

Two books by non-Catholic authors command favorable interest. *The Large Family System* (U. of Pennsylvania. \$6), by James Bossard and Eleanor S. Boll, is a remarkable apologia, sociologically and psychologically supported with empirical evidence, for the values of the large family, and both implicitly

#### Five Noteworthy

The Quest for Wealth  
by Robert Heilbroner  
Human Relations for Management  
ed. by Edward Bursk  
The Catholic Viewpoint on Race Relations  
by John LaFarge, S.J.  
Beyond the Dreams of Avarice  
by Russel Kirk  
The American Catholic Family  
by John L. Thomas, S.J.

and explicitly for the advantages of the large family over the small one.

Typical of the wisdom in *The Mothers' Daughters* (Lippincott. \$3.75), a sequel to *Their Mothers' Sons*, by Ed-

the best  
family  
Thomas,  
Family  
on em-  
ly, it is  
heology  
akes ac-  
lems of  
current  
ys make  
with in-  
family

book is  
tegnery,  
Harvard  
us Cer-  
y grow-  
ing the  
rist po-  
poses of  
e differ-  
except  
ly inci-  
not nat-

Y  
is Rev.  
d Fam-  
of U. of  
ed as a  
marriage.  
person  
ent de-  
erience  
l coun-  
is. Very

authors  
e Large  
ylvania.  
anor S.  
ociologi-  
ed with  
lues of  
mplicity

ment  
Race

s of the  
e.  
r Moth-  
(.75), a  
by Ed-

1, 1956

ward Strecker and Vincent Lathbury, is the advice that a mother's first essential function is to love her children, her second, to relinquish them. The authors are dedicated to helping youngsters to be freed from their mothers' apron-strings and helping mothers to want to free them. Both books are quite rewarding.

*The Home-Menders* (John de Graff. \$2.50), by Basil Henriques, studying the English family in an industrial environment, emphasizes the importance of the good home as a source of welfare and happiness, and particularly as the preventive against juvenile delinquency. The "home-menders" are volunteer social workers who have contributed extensively to the unity and happiness of life in the home.

Oliver Byrd's *Family Life Source-book* (Stanford. \$7.50) offers abstracts of some 400 articles on the great multiplicity of aspects included in courtship, marriage and family life. Catholic sources are not referred to, and while the compilation has much to offer, it is obviously incomplete.

*Woman in the Modern World.* (Fides. \$3.50), by Eva Firkel, gives American readers an opportunity to reflect on Catholic European women's understanding of their place in society. Actually there are many personal as well as social considerations. Worth reading.

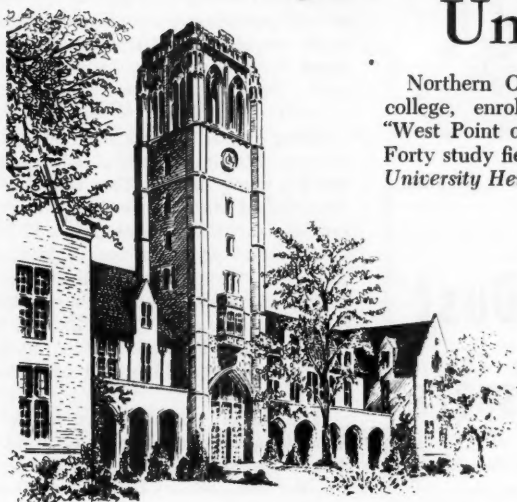
Among the many books on the aged and aging which the urgency of their problem has caused to be written in recent years, one of the most gracious and frequently wise is that of Ethel Sabin Smith, *The Dynamics of Aging* (Norton. \$2.95). With understanding evidently achieved through her own full and happy life, she offers wise counsels for those facing old age. Unfortunately her basic philosophy is grossly defective (religion seems only to make up for unhappiness, life presumably ends with the grave), but most of her book can be incorporated into a more purposeful philosophy.

Going from old to young, we find Sister Mary Michael, I.H.M.'s *Why Blame the Adolescent?* (McMullen. \$2.75). It faces up to abiding questions of youth and shows the potential influence of prayer and spiritual vitality. It offers some fine advice for parents and teachers.

A very gripping and indeed accusing book is Dr. Fredric Wertham's *The Circle of Guilt* (Rinehart. \$3), a study of the Puerto Rican "hoodlum" who killed a "model American boy" in a street fight last year. Not only does Dr. Wertham offer substantial evidence for

# John Carroll University

Northern Ohio's largest liberal arts college, enrollment 3,000. R.O.T.C., "West Point of Transportation Corps." Forty study fields available to students. University Heights 18 Ohio



## JESUIT COLLEGES and UNIVERSITIES IN THE UNITED STATES



For information about the facilities of individual Jesuit colleges and universities, write or phone to the Director of Admissions of the institutions in which you may be interested.

ALABAMA	Departments
Spring Hill Coll. (Mobile) ..	LAS-C-Ed-N-Se-AROTC
CALIFORNIA	
Loyola U. (Los Angeles) .....	LAS-C-E-G-L-AFROTC
Univ. of San Francisco .....	LAS-Sc-C-G-N-L-Sy-AROTC
Univ. of Santa Clara .....	LAS-C-E-L-Sy-AROTC
COLORADO	
Regis Coll. (Denver) .....	LAS-Sy
CONNECTICUT	
Fairfield Univ. ....	LAS-G
ILLINOIS	
Loyola Univ. (Chicago) .....	LAS-C-D-Ed-G-IR-L-M-N-S-Se-Sy-Sp-AROTC
LOUISIANA	
Loyola U. (New Orleans) .....	LAS-C-D-Ed-G-L-N-P-Sy
MARYLAND	
Loyola Coll. (Baltimore) .....	LAS-G-AROTC
MASSACHUSETTS	
Boston Coll. (Chestnut Hill) ..	LAS-C-Ed-G-L-N-S-Sy-AROTC
Holy Cross Coll. (Worcester) ..	LAS-G-NROTC-AFROTC
MICHIGAN	
Univ. of Detroit .....	LAS-C-D-E-G-IR-J-L-Se-Sp-AROTC-AFROTC
MISSOURI	
Rockhurst Coll. (Kansas City) ..	LAS-C
St. Louis Univ. ....	LAS-C-D-E-Ed-G-L-M-N-S-Se-Sp-AFROTC

NEBRASKA	Departments
The Creighton Univ. (Omaha) ..	LAS-C-D-Ed-G-J-L-M-N-P-Se-Sp-AROTC
NEW JERSEY	
St. Peter's Coll. (Jersey City) ..	LAS-C-AROTC
NEW YORK	
Canisius Coll. (Buffalo) .....	LAS-C-Ed-G-Sy-AROTC
Fordham Univ. (New York) .....	LAS-C-Ed-G-J-L-P-S-Sy-Sp-AROTC-AFROTC
Le Moyne College (Syracuse) ..	LAS-C-IR
OHIO	
John Carroll Univ. (Cleveland) ..	LAS-C-G-Sy-AROTC
Xavier Univ. (Cincinnati) .....	LAS-C-G-Sy-AROTC
PENNSYLVANIA	
St. Joseph's Coll. (Philadelphia) ..	LAS-C
University of Scranton .....	LAS-G-AROTC
WASHINGTON	
Gonzaga Univ. (Spokane) .....	LAS-C-Ed-E-G-L-N-Sy-AROTC
Seattle Univ. ....	LAS-C-Ed-E-G-N-AROTC
WASHINGTON, D. C.	
Georgetown Univ. ....	LAS-D-FS-G-L-M-N-Sy-AROTC-AFROTC
W. VIRGINIA	
Wheeling Coll. ....	LAS
WISCONSIN	
Marquette Univ. (Milwaukee) ..	LAS-C-D-E-G-J-L-M-N-Sy-Sp-AROTC-NROTC

### KEY TO ABBREVIATIONS:

LAS Liberal Arts and Sciences  
C Commerce  
D Dentistry  
Ed Education

E Engineering  
FS Foreign Service  
G Graduate School  
IR Industrial Relations  
J Journalism  
L Law

M Medicine  
N Nursing  
P Pharmacy  
S Social Work  
Sc Science  
Sy Seismology Station

Sp Speech  
Officers Training Corps  
AROTC—Army  
NROTC—Navy  
AFROTC—Air Force



## Son of Dust

By  
**H. F. M. PRESCOTT**



This distinguished and moving historical novel is set in 11th century Normandy. A love story which combines meticulous scholarship with unforgettable narrative power.



By the author of **THE MAN ON A DONKEY**, one of the great historical novelists of our age.

\$3.75 at all bookstores

*Macmillan*

his thesis that the killer was no hoodlum and the victim no model boy, but he points the finger of guilt at a society whose prejudices and predispositions could wreak such a travesty of judgment.

### EDUCATION

Three books on education claim attention. Mortimer Smith, remembered for his *And Madly Teach* and *The Diminished Mind*, has edited *The Public Schools in Crisis* (Regnery. \$2.75), a collection of short essays and addresses on the philosophical and practical deficiencies of modern (public) education. As usual, the collection has contributions of unequal value, but they spell out a detailed bill of *corrigenda* in our schools.

The urgency of that situation is brought more demandingly to mind by James M. O'Neill in *The Catholic in Secular Education* (Longmans, Green. \$3.50). Facts and figures show that Catholic school facilities are simply insufficient to care for all prospective Catholic students on every level. Dr. O'Neill argues well for more intelligent safeguards for our students in non-Catholic schools, as well as for a wiser attitude of public schools in regard to Catholics and more engagement by Catholics in secular-school faculties and scholarship. The book is not as thorough or deep as the author's previous publications, but it has much to offer.

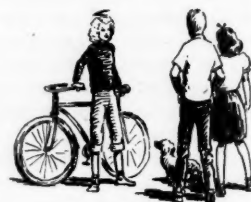
James B. Conant's *The Citadel of Learning* (Yale. \$2) contains three of the noted educator's essays on the difference between education in a free and in a captive society, on the historical evolution of the American system and on the need for a new adaptation to modern demands. As is usual with Dr. Conant, there is much wisdom here, with some exceptions.

### SOUL AND BODY

Several books on bodily and mental health will claim some readers' interest, whether because of medical or social implications. Gabriel Farrel's *The Story of Blindness* (Prentice-Hall. \$4.50) is as competent and extensive a book as will be found on the subject of blindness. Charles Cameron's *The Truth about Cancer* (Prentice-Hall. \$4.95) brings us knowledgeably, cautiously but hopefully up to date on this stubborn killer, and Peter Greave's *The Second Miracle* (Holt. \$3) contributes the salutary learning from his own experience with leprosy.

A couple of personal medical histories evoke admiration and inspire: Gordon

Seagrave's sequel to his *Burma Surgeon* and *Burma Surgeon Returns* is *My Hospital in the Hills* (Norton. \$3.75), an account of the good doctor's continued charitable work after release from imprisonment by the Burmese Government. Adele Comandini's *Doctor Kate: Angel on Snowshoes* (Rinehart. \$3.75) shows the fullness of life of a dedicated woman doctor. Dr. Curt Wachtel's *The Psycho-Medical Guide to a Lifetime of Good Health* (Psycho-Medical Library,



\$5) is an interesting case-book of psychosomatic medicine.

*Bellevue Is My Home* (Doubleday. \$4), by Salvatore Cutolo with Arthur and Barbara Gelb, tells the story of that deservedly famous hospital, with emphasis on the policy of personal concern for each occupant of its 10,000 beds. Mike Gorman in *Every Other Bed* (World. \$4) insistently reminds us that the emotionally ill occupy nearly one-half of the country's hospital beds.

*The Right to Life*, by A. Delafield Smith (U. of North Carolina. \$3.50), offers a legal approach to the responsibility of society to the individual. It shows the legal profession its obligation to include economics and sociology within its thinking, under pain of allowing countless individuals to be deprived of equal protection under the law.

In *The Rape of the Mind, the Psychology of Thought Control, Menticide and Brainwashing* (World. \$5), Dr. Joost Meerloo, himself a veteran of Nazi prison camps, treats competently of the diabolic attempts of vicious men to crush and master other men's minds.

The Overstreets, Harry and Bonaro, have contributed another book, *The Mind Goes Forth* (Norton. \$3.95), which supports the view that understanding and cooperation are possible because man is a creative moral entity and a social being who influences his fellows' moods and behavior. They analyze well the causes of demagoguery, hatemongering and irrational partisanship.

A pair of highly reputed social scientists have recently added to their extensive lists of publications. Pitirim A.

Sorokin  
Sociolo  
nery. \$  
shot fir  
bers of  
These s  
of their  
than sc  
verse in  
"obtuse  
slang."  
tive an  
grand c  
tal mec  
"illusi  
author's  
to swal  
warrant  
pie for  
Arnol  
proach  
to have  
of what  
in his  
seems t  
that his  
been me  
victions  
Preface  
Craw-H  
lamy an  
develop  
ness to  
social sci  
Severa  
cerning  
added t  
raphies i  
Red, Bla  
\$6.75) c  
comment  
red Zuni  
Russians  
tains well  
vations, v  
personally  
Harold  
(Doubled  
rary cult  
through 1  
each thos  
be combin  
conception  
author has  
some of t  
toward th  
markable  
Nancy  
Oblige (H  
the identi  
English a  
couple of  
lightenmen  
In The  
dom, \$5)  
tically so  
temporary  
America



Surgeon  
My Hos-  
(75), an  
continued  
from im-  
Govern-  
or Kate:  
(\$3.75)  
dedicated  
tel's The  
etime of  
Library,

book of  
Doubleday.  
h Arthur  
story of  
tal, with  
onal con-  
s 10,000  
ther Bed  
s us that  
arly one-  
beds.

Delafield  
(\$3.50),  
e respon-  
vidual. It  
s obliga-  
sociology  
in of al-  
o be de-  
nder the

the Psy-  
Anticide  
(\$5), Dr.  
n of Nazi  
ty of the  
men to  
s minds.  
l Bonaro,  
book, *The*  
(\$3.95),  
at under-  
possible  
moral en-  
fluences  
ior. They  
demagog-  
ional par-

cial scien-  
their ex-  
Pitirim A.

1, 1956

Sorokin's *Fads and Foibles in Modern Sociology and Related Sciences* (Regnery. \$10) would seem to be a final shot fired in the direction of the members of the social-sciences' fraternity. These scholars, he contends, are making of their fields pseudo-sciences rather than sciences. Sorokin cites chapter and verse in pointing out such defects as "obtuse jargon and sham-scientific slang," "the fad of intelligence, projective and other psychosocial tests," the grand cult of "social physics" and "mental mechanics," "testomania" and the "illusion of operationalism." While the author's sarcasm and self-praise are hard to swallow, his criticisms are usually warranted. Humble, but good medicinal pie for social scientists.

Arnold Toynbee's *An Historian's Approach to Religion* (Oxford. \$5) seems to have included in one volume most of what he had to say about religion in his many previous books, and he seems to have justified the suspicion that his pro-Christian utterances have been merely incidental to religious convictions anything but Christian. A *Preface to the Social Sciences* (McGraw-Hill. \$6.50), by Raymond Bellamy and Associates, is an attempt to develop an interdisciplinary susceptibility to the contributions of respective social sciences to each other.

Several books of passing interest concerning various cultures have been added to already lengthy bibliographies in this field. Edmund Wilson's *Red, Black, Blond and Olive* (Oxford. \$6.75) consists of four travelogs, with comment, recording trips among the red Zuni, the black Haitians, the blond Russians and the olive Israelis. It contains well-expressed and shrewd observations, with an expected measure of personally biased interpretations.

Harold Nicolson's *Good Behavior* (Doubleday. \$4) eschews contemporary cultures and leads us vertically through 12 civilizations, choosing from each those traits which, if they could be combined, would reflect the author's conception of the perfect man. The author has many prejudices and admits some of them, including his attitude toward the Church. Nothing too remarkable here.

Nancy Mitford's editing of *Noblesse Oblige* (Harper. \$3), an "enquiry into the identifiable characteristics of the English aristocracy," can furnish a couple of hours of entertaining enlightenment.

In *The American Community* (Random. \$5) Blaine Mercer offers a scientifically sophisticated analysis of contemporary American society in its pat-

tern of rural and urban communities. *The Radio-Television Audience and Religion* (Harper. \$6), by Everett Parker, David Barry and Dallas Smythe, is a fine study in religious sociology—methodologically if not substantively. The authors sought to find out, among other things, what influence religious programs have on the listeners' religious lives.

A final pair of Americana include Ben Moreell's *Our Nation's Water Resources—Policies and Politics* (Chicago U. \$3.50) and Dwight MacDonald's *The Ford Foundation* (Reynal. \$3.50). The former is a defense by Admiral Moreell of the Federal Government's policy to restrict its influence in the development of such water-resource potentialities as power, navigation, irrigation and flood control.

Mr. MacDonald's book, which has already appeared in the form of four articles in the *New Yorker*, analyzes in engaging and critical form the organization, aims, enemies, personnel and expenses of the philanthropic institution which has ladled out almost \$700 million in five years.

JOSEPH B. SCHUYLER



Above the National Archives in Washington is carved the legend, "What is Past is Prologue." Some of the authors on the contemporary scene here reported may wish that they could revise now what they wrote before the Hungarian and Egyptian crises. But even such events cannot entirely devalue what was written before.

One book standing at the apex of the pile we have been looking over probes deeper than any others we've seen in the past semester of book-publishing. This is Sir David Kelly's *The Hungry Sheep*, which appeared in England last year but has now reached the American reader thanks to Newman Press (\$4). The author, a career diplo-

Wuellner

Summary of Scholastic Principles

BERNARD WUELLNER, S.J.  
Department of Philosophy  
John Carroll University, Cleveland

Review copies will be  
sent, if requested  
by the CHAIRMAN:  
Department of Philosophy

2.00

LOYOLA UNIVERSITY PRESS

3445 North Ashland Avenue, Chicago 13

America • DECEMBER 1, 1956

273

An outstanding life  
of Joan of Arc

# THE MAID OF ORLEANS

By SVEN STOLPE

Unlike Lucien Fabre in his recent study, the Swedish author sees Joan as a mystic rather than a merely national heroine. By shifting the emphasis of her life to the spiritual, he gives an interpretation of Joan beyond the reach of previous biographies. A highly original and yet completely convincing portrait of absorbing interest, a superb work of literature. \$4.00

At your bookseller's  
PANTHEON BOOKS



AN IDEAL CHRISTMAS GIFT

# THE CATHOLIC LAWYER

A quarterly magazine devoted to legal problems having ethical, canonical or theological implications.

... This "new venture of co-operation between canonists and common lawyers in the United States holds out the hope and the promise of a renaissance—of the Christian elements and principles of Anglo-American life and law."

The London Tablet  
April 14, 1956

Subscriptions—\$5.00 per year.

THE CATHOLIC LAWYER  
96 Schermerhorn St.  
Brooklyn, New York

mat who climaxed his experience as British ambassador to Moscow, gives us an unusual examination of the ideological roots of our world problems. As he himself describes his method, he starts with the surface facts that can be measured and weighed. Then, having built up a coherent picture of the surface, he explores the more hidden and less tangible sources underneath. A valuable book, with the voice of unusual authority by a leading Catholic layman.

More or less on this pattern but not nearly so impressive is Louis Fischer's *This Is Our World* (Harper. \$5), a backward glance at our times since 1945 and a broad panorama looking to the future. While the author says that the United States should pursue a revolutionary foreign policy of internationalism and liberation, he calls U. S. opposition to Red China's admission to the UN an insult to the intelligence.

Another broad picture of the world problem is given by Lester B. Pearson, Canada's secretary of State for External Affairs, who, in a series of lectures on *Democracy in World Politics* now published by Princeton (\$3.75), explores a wide range including the size of armaments in the nuclear age, the United Nations, secret and open diplomacy and other problems.

The world situation as seen from the official United States' viewpoint gets a close examination in several competent productions. For many years the Brookings Institution has been getting out closely argued analyses of our foreign policy. Their latest, *United States Foreign Policy 1945-55*, edited by William Reitzel and others, is unmatched as a concise reference to all the issues at stake. It is guaranteed to slow down those who think they have a pat solution (Brookings. \$4.50). The Council on Foreign Relations has published its *United States in World Affairs 1954* under the editorship of Richard P. Stebbins. The latest volume covers the Berlin and Geneva Conferences, the Red victory in Indochina and Germany's admission to Nato. (Harper. \$6). We

## Five To Eye

The Hungry Sheep  
by David Kelly  
In Silence I Speak  
by George N. Shuster  
Deliver Us from Evil  
by Thomas A. Dooley  
The Fate of East Central Europe  
ed. by Stephen D. Kertesz  
Naught for Your Comfort  
by Trevor Huddleston

are learning that political and military policy are mutually related and interacting. Walter Millis in *Arms and Men* (Putnam. \$5.75) presents a study of our past defense programs in the light of present-day problems of security and survival.

## USSR AND THE WORLD

Works on the Soviet Union are sure-fire; they have to be really bad before a publisher will refuse to take a gamble. This past semi-annual publishing period is no exception. *Russia and America*, edited by Henry L. Roberts (Harper. \$3.50), is one of those high-powered studies sponsored by the well-heeled Council on Foreign Relations. It is based on discussions of a select group of experts, as supplemented and organized by the editor and a staff. The volume is particularly interesting for the insight it gives into the thought-processes of a circle of men who have been, or are, or will be, in posts of authority. The book closes with its own policy program.

On the journalistic side we find *The Big Thaw* of N. Y. Times foreign chief C. L. Sulzberger. This is based on reports of life behind the Iron Curtain after the Geneva Conference. It is a picture of East Europe before the much bigger and more violent and probably more genuine "thaw" in Hungary (Harper. \$4).

Among other books on the Soviet problem: *Russia without Stalin*, by English journalist Edward Crankshaw (Viking. \$3.75), is brightened by portraits of life in the USSR after the dictator's demise; *Russian Journey*, by Associate Justice William O. Douglas (Doubleday. \$4.50), is a travelogue covering a month's trip in Soviet Asia. Not a political analysis, though peppered with comments reflecting the unusual personality of the author.

Two books likely to make you sit up are *Stalin's Great Secret*, in which Isaac Don Levine examines a letter which, if authentic, proves that Stalin was an informer for the Czarist police (Coward-McCann. \$2.50) and *Target, the World* (Macmillan, \$5), by Evron M. Kirkpatrick, a study of Communist propaganda in 1955 throughout the world.

A pair dealing with power behind the Curtain are *Soviet Air Power*, by Richard E. Stockwell (Pageant. \$7.50), and *The Soviet Secret Service*, by Otto Heilbrunn (Praeger. \$4.50).

*Soviet Russian Nationalism* is a serious study by Frederick C. Barghoorn (Oxford. \$7), a noble effort to trace the complicated web of action and in-

teraction  
society.

USSR

A time  
matic eve  
but posit  
is a prod  
fairs com  
Notre Dam  
Europe, s  
of Americ  
teen chap  
U. S. relat  
the very r  
deed politi  
ly. Include  
by Stephen  
\$6.25), are  
tries but a  
this area th  
were ignit  
be ignoran

How can  
Mindszenty  
Hungary h  
tribute to  
Speak, Dr  
phetically e  
some mirac  
from obscu  
power." He  
gained, not  
of the past  
Cudahy. \$4  
gary and hi  
Slovakia, a l  
ple. Francis  
Zubek has t  
lence in Slo  
Schrage Ave  
heroic is the  
their faith, a  
the wounds  
enemy.

OTHER

Africa's on  
under anoth  
days, the sh  
clergyman Tr  
of the Comm  
lived in the  
12 years. His  
(Doubleday.  
ment of the  
as practised in  
ter Strijdom.

As for the  
sion, the Midd  
works on the  
Heritage of t  
Ellis (Ronald  
study but a p  
uninitiated abo  
world; Israel:

America •

teraction of nationalism in the Marxist society.

### USSR'S CAPTIVE WORLDS

A timely book, in view of the dramatic events in Hungary and the slow but positive developments in Poland, is a production of an international affairs committee at the University of Notre Dame: *The Fate of East Central Europe*, subtitled "Hopes and Failures of American Foreign Policy." In eighteen chapters, sixteen authors examine U. S. relations with an area that up to the very recent past was far away indeed politically as well as geographically. Included in this symposium, edited by Stephen D. Kertesz (Notre Dame, \$6.25), are not only the captive countries but also Finland and Austria. In this area the sparks of two world wars were ignited. We cannot ignore it or be ignorant of it.

How can we fail to think of Cardinal Mindszenty, while the fate of historic Hungary hangs in the balance? In his tribute to the Cardinal, *In Silence I Speak*, Dr. George N. Shuster prophetically envisages the day when "by some miracle the Cardinal could emerge from obscurity and assert his moral power." Here is one book that has gained, not lost, by the sudden changes of the past month (Farrar, Straus and Cudahy, \$4.50). A neighbor of Hungary and historically linked as well is Slovakia, a land of simple but brave people. Franciscan Father Theodor J. Zubek has told in *The Church of Silence in Slovakia* (John J. Lach, 2006 Schrage Ave., Whiting, Ind. \$3.50) how heroic is the fight of the Slovaks for their faith, and also how grievous are the wounds inflicted by the godless enemy.

### OTHER CONTINENTS AND COUNTRIES

Africa's one-time dark continent lies under another kind of shadow these days, the shadow of racism. Anglican clergyman Trevor Huddleston, member of the Community of the Resurrection, lived in the Union of South Africa for 12 years. *His Naught for Your Comfort* (Doubleday, \$3.75) is a serious indictment of the white-supremacy doctrine as practised in the land of Prime Minister Strijdom.

As for the other area of current tension, the Middle East, some background works on the course of events include *Heritage of the Desert*, by Harry B. Ellis (Ronald, \$5), no epoch-making study but a good introduction to the uninitiated about the Arab (and Israeli) world; *Israel: Its Role in Civilization*,

## America

Dec. 1, 1956

### Dear Readers and Friends:

In a letter to you in last week's issue, I urged you to solve your Christmas-gift problems by giving your friends a year's subscription to AMERICA.

Perhaps you intended to act on that suggestion, but let the week go by without mailing us their names and addresses.

So, may I remind you once again that AMERICA, mailed to your friends 52 times all through the New Year, makes one of the most thoughtful and distinctive gifts you can give?

For your convenience a double order card is bound into this issue. Why not fill it out today and send it along to us?

### They Will "Discover" AMERICA . . .

Last Christmas, because so many gift subscriptions came flooding into our Business Office, AMERICA made a host of new friends—the friends to whom you introduced us.

This year we have every reason to believe that literally thousands of new readers will "discover AMERICA."

Last week, too, if you recall, I mentioned a special sort of gift-suggestion. It was this: Why not give an AMERICA gift subscription to your local public library or to the reading-room of some non-Catholic college or university?

### The Apostolate of the Reading Room . . .

A single copy of AMERICA in a library reaches dozens—sometimes hundreds—of people. Many of these people never read Catholic journals. Who is to say how many sincere persons, browsing through AMERICA in some library near your home, will thus make their first reliable contact with the Church and her teaching?

Therefore, when you have finished listing the names of your personal friends, why not add at least one gift subscription for a library? If you can't decide on a particular library, why not let us choose one for you?

Yours cordially

Phurston U. Davis, Jr.

EDITOR-IN-CHIEF

To make sure your gift subscriptions are recorded at once, please send your list to AMERICA, 70 East 45th St., New York 17, N. Y.



# SOCIAL ORDER

December, 1956

Shadow across the Kremlin

BELA VARGA

Middle East Crisis: a British View

PAUL CRANE, S.J.

Elections and After

WILLIAM L. LUCEY, S.J.

The Large Family

JOHN L. THOMAS, S.J.

Trends in Christian Trade Unionism

MORTIMER H. GAVIN, S.J.

Legal Profession and Segregation

WILLIAM J. KENEALY, S.J.

Articles • Letters • Reviews

One year \$4—single copy 40c

New readers: send \$2 with this ad for  
trial subscription of 8 months

INSTITUTE OF SOCIAL ORDER

3908 Westminster Place St. Louis 8, Mo.

## AMERICA'S ASSOCIATES

THE AMERICA PRESS

70 EAST 45th St.

NEW YORK 17, N. Y.

Please . . . enrol . . . renew  
me as an Associate for 1 year.

☐ Sustaining, \$25 or more  
☐ Charter, \$100 or more  
. . . Check attached . . . Bill me

(Please make checks payable to  
AMERICA'S ASSOCIATES)

Name . . . . .

Address . . . . .

AMERICA'S ASSOCIATES receive AMERICA, National Catholic Weekly Review, \$7 of your membership pays for a one-year subscription now, or a one-year extension if you are already a subscriber. The balance will be used to improve our editorial facilities, a report of which will be sent to you from time to time.

edited by Moshe David (Harper, \$4), and addressed to the spiritual role of Israel in the world. It presents authoritative contributions on the new state and its relation with America.

*Communism and Nationalism in the Middle East* is written by an Israeli, Walter Z. Laqueur (Praeger, \$6.50), but until the Arab version comes along this provides valuable factual information on whether Moscow can find real roots in the Muslim world. *Bible and Sword*, by Barbara W. Tuchman (New York Univ. \$5), treats of England's relation to Palestine up to and including Balfour.

Former U. S. Ambassador to India Chester Bowles turns his attention to another continent that seems to be going the way of Asia in *Africa's Challenge to America*, lectures at Berkeley (Univ. of California, \$2.75). He pleads for more overt U. S. anti-colonial policy.

Among the touching narratives emerging from the disaster in Indochina is that of Thomas A. Dooley, who has recorded his experiences as a Navy doctor ministering to the Vietnamese who fled from Red-controlled North Vietnam after the armistice. This is *Deliver Us from Evil* (Farrar, Straus and Cudahy, \$3.50). Few better ways are there to learn that the fight of the free world is a fight for human beings. British military attaché Andrew Graham has given us a portrait of life in Indochina in his *Interval in Indochina* (St. Martin's, \$2.95). The author was at Saigon during the Dien Bien Phu turning point, but he refrains from political comment.

*The Cause of Japan*, by Togo Shigenori, Japanese Foreign Minister in the last days of the war, was written in prison. It is a lucid, dispassionate description of the roads that led to war, and to surrender. An anti-war diplomat, he traces his personal battles against the Nazis, Communists and militarists (Simon & Shuster, \$5).

While the question of the seating of Red China in the United Nations continues to divide Britain and America there is all the more need to get the real picture of what is happening in that stricken land. A partial, but penetrating, insight is given in *Bird of Sorrow* (Kenedy, \$3.50), by John Romaniello, a Maryknoll missionary, who records the experiences of two priests in the final few months of apostolate under communism. It is a fine tribute to the Chinese people, who have been called upon to demonstrate their qualities under communism.

*Return to Power*, by Alistair Horne (Praeger, \$6), sets out to explain West

Germany's fantastic economic recovery. Another British journalist, Alexander Werth, probes the background of France's present troubles in *France, 1940-1955* (Holt, \$6). The writer's sympathies for neutralism are not concealed.

Concerning Spain—always a difficult country for Anglo-Saxons, Catholic or not, to understand—we note two interesting contributions: *Franco of Spain*, by S. F. A. Coles (Newman, \$4), the only full-length biography of the Generalissimo in English, and *Introducing Spain*. This latter is by Cedric Salter (Sloane, \$4) and is meant for the tourist by one who is captivated by Spain. And, not entirely alien to this field, we note Arthur P. Whitaker's *Argentine Upheaval: Perón's Fall and the New Regime* (Praeger, \$3.50). It was done by a recognized authority.

ROBERT A. GRAHAM

## OTHER BOOKS

### POPULATION GROWTH AND LEVELS OF CONSUMPTION

By Horace Belshaw. Institute of Pacific Relations. 207p. \$4.50

The "Malthusian situation" of the world's economically underdeveloped countries has aroused the concern of propagandists and serious students alike. Pessimistic popularizers appear, haunted by their facile projections of present population curves "straight into catastrophe." With Dr. Brock Chisholm, former Director General of the World Health Organization, they hopelessly question whether man at this stage of development is not, in fact, "in some such position as ichthyosaurus or brontosaurus or dinosaur or some of the rest of them were shortly before they disappeared." Serious students of the problem are not, however, so uniformly pessimistic.

The essay under review is restricted to a consideration of the relationship between population growth and levels of consumption among Asian countries. The author is a New Zealand economist with a wide practical experience in underdeveloped countries. He maintains that at present, with the exception of Japan, there is a strong tendency in Asian countries for population increase to absorb increases in national income so that consumption remains close to the subsistence level. A "breakthrough"

in this s  
vations i  
ments in  
institution  
titudes.

Writing  
makes a  
nomic th  
of social  
for invest  
(as oppo  
on large  
least in  
nomic d  
he urges  
project  
be "mult  
and "mul  
education  
pany inn  
effective

This es  
nomic the  
it both s

JAMES B  
By Hugh  
\$3.75

"What ac  
affairs of  
in the cir  
the judgm  
on the ch  
England a

They v  
but he wa  
of York,  
Lowestoft  
He left to  
serve the  
a fierce h  
best when  
of the sea  
about and  
was a simp  
of the high  
century, h  
and glorie  
it not for t  
mystery of  
have passe  
Tory squir

But cour  
agination,  
singularly  
a hunter fl  
not as a m  
within. He  
melted awa  
was his own  
had been a  
his honor  
and thus br  
all that rem

in this situation must come from innovations in the form not only of improvements in techniques, organizations and institutions, but also of changes in attitudes.

Writing as an economist, the author makes a noble effort to integrate economic theory with the "imponderables" of social reality. He stresses the need for investments of low capital intensity (as opposed to the prevalent emphasis on large-scale types of enterprise) at least in the beginning. Because economic development is multi-factored, he urges promotion of the community-project approach which tends to be "multi-purposed," "multi-processed" and "multi-focused." Changes in health, education and motivation must accompany innovations if they are to prove effective or acceptable.

This essay's attempt to integrate economic theory and cultural reality renders it both stimulating and rewarding.

JOHN L. THOMAS

#### JAMES BY THE GRACE OF GOD

By Hugh Ross Williamson. Regnery. 253p. \$3.75

"What action he was capable of in the affairs of this world was comprehended in the circumference of courage." This the judgment of Hugh Ross Williamson on the character of King James II of England and Ireland, VII of Scotland.

They were all sailors, the Stuarts; but he was the best of them. As Duke of York, he whipped the Dutch off Lowestoft. He created the English navy. He left to his son the maxim: "Preserve the mastery of the sea." He was a fierce horseman but loved the chase best when it brought him to the line of the sea with the wind howling all about and the gale full in his face. He was a simple man. Though the product of the high Baroque culture of the 17th century, he spoke French indifferently and gloried in his Englishness. Were it not for the accident of birth and the mystery of conversion, James II could have passed as a precursor of the bluff Tory squire of song and legend.

But courage is no substitute for imagination, and in this last James was singularly deficient. He saw treason as a hunter flushing game in the jungle, not as a man ever tempted by it from within. He collapsed when his army melted away at Salisbury. Yet his ruin was his own doing: the signs of treason had been all around him. It was only his honor that blinded his judgment and thus broke the Stuart dynasty and all that remained of the old order.

Williamson has distilled the last six months of the reign of James II into a book that opens with the birth of the Prince of Wales—"Old Mr. Misfortune." The narrative carries us through the final days of the Stuart kingship, when the refusal of the rich to accept James' policy of universal religious toleration ended with the invasion of the Dutch and the flight of the king to France.

Betrayed by John Churchill, whom he had raised from the bed of his brother's mistress to full power in the land; forced to give his child in marriage to the pervert William of Orange; broken-hearted by the defection of his own daughters; blackened before all England with the lie of a bogus heir in the warming pan; humiliated in flight—James Stuart fared no better in life than he does in the annals of what still passes for the history of England.

"What have I done? Tell me the truth. What error have I committed?" Well might James address the bar of history as he addressed the Kentish mob come to howl their derision. And history—the official history of England—might well answer: "Your honor we accounted stupidity; your patriotism, treason; your prerogative, tyranny; your tolerance, bigotry; your religion, superstition."

Mr. Williamson has cut beneath the weight of Whig prejudice. His book is the latest effort to reassess the character of James and the events leading to the Protestant Succession. *James By the Grace of God* amply supports the work begun by Hilaire Belloc in 1928 and extended by Malcolm V. Hay in 1938. A "novel" only in the sense that the author reconstructs a handful of conversations and recounts the action with verve and artistry, Williamson's

## TODAY! THE LASANCE MISSAL IS THE POPULAR PRAYER BOOK



### For Sundays in English THE SUNDAY MISSAL

- Mass in Latin-English
- Complete Devotions and Prayers
- Large, clear, easy-to-read type

704 Pages, Pocket size 3 1/2" x 5 3/4"

Leatherette 2.00 • Red Edge 4.50 • Gold Edge 5.50 • Leather 6.50



Father F. X.  
Lasance



### For Every Day in English THE NEW MISSAL FOR EVERY DAY

- In English. Ordinary of the Mass, Latin-English
- Appendix of Prayers and Devotions
- The Most Useful Mass Book in English

1344 Pages, Pocket size 3 1/2" x 5 3/4"

Leatherette 3.95 • Red Edge 6.00 • Leather 8.00



### For Every Day in Latin-English THE NEW ROMAN MISSAL

- Mass for Every Day in Latin-English
- Most Complete, Prayerbook and Devotions
- Life of Saint of day, Liturgy, Use of Missal
- Illustrated and clear, Easy-to-read type

1852 Pages, Pocket size 4 1/2" x 6 1/2"

Cloth 7.50 • Red Edge 9.50 • Leather 13.00

At your local bookstore or from

## BENZIGER BROTHERS, Inc.

6-8 Barclay Street New York 8, N. Y. Telephone: ORegon 5-7050  
BOSTON 10 • CHICAGO 6 • CINCINNATI 1 • SAN FRANCISCO 3

book is wrought in that high tradition of English prose which has always graced his career as an historian, novelist and playwright.

Williamson belongs to that growing body of English historians (most of whom live beyond the confines of the university) who believe that history is the work of men, not laws; that history must be approached imaginatively and with reverence; that truth partakes more often of the spirit of romance than of science; that the official history of the English-speaking world is largely an anti-Catholic fraud. The story of the Royal House of Stuart, which gave up three crowns for the Mass, fascinates these new historians.

The drums are silent over the Boyne; Black Dundee no longer sits on his horse at Killiecrankie; the Wild Geese are but ghosts; and White Rose Day is no more. But there are Scots, I am told, who still drink to the King o'er the Water. And the clinking of their glasses attests something deeper than politics and more profound than progress.

FREDERICK D. WILHELMSSEN

#### REPORT ON THE FEDERAL LOYALTY-SECURITY PROGRAM

Dodd, Mead. 289p. \$5

A group of lawyers was recently created to study existing security programs for civilian personnel of the Government and to make recommendations for rendering such programs more effective safeguards against "the continuing Communist threat," without at the same

time attenuating American concepts of liberty. This book embodies their findings.

Today there are five such programs functioning under diverse auspices and with varying degrees of efficiency. One, based on President Eisenhower's Executive Order 10450 (1953) embraces Federal civilian employees, numbering about 2.3 million persons. Another is the Industrial Security Program of the Department of Defense and covers nearly 3 million employees of contractors with the military departments who have access to classified information. A third program is that of the Atomic Energy Commission and applies to some 80,000 employees. Fourth, there is the Port Security program, applicable to about 800,000 seamen and longshoremen. Lastly, there is the International Organizations Employees program, which covers some 3,000 American citizens in the employ of such organizations. Appendix B of the volume (pp. 227-89) gives the existing statutes, orders and regulations which affect these five categories.

The committee's first step was to obtain the views of 160 "conferees," men of distinction in various walks of life—lawyers, newspaper men, university teachers, Government personnel, et al. On the basis of the information and insights thus gleaned, the committee sketches a unified "System of Coordination and Supervision" centering in a Director of Personnel and Information Security whose office is to be established in the Executive Office of the President.

For the most part the volume deals

with procedural questions. Mercifully for the ordinary reader, its general purport has been compressed into a 15-page summary of the report at the outset of the book. It may be mentioned, however, as a matter of common interest, that the committee recommends that the Attorney General's list of subversive organizations be scrapped. On the other hand, it urges strongly that the Government must retain its right to conceal the identity of confidential informers.

EDWARD S. CORWIN

REV. HAROLD C. GARDINER, S.J., Literary Editor of AMERICA, has edited *The Great Books: a Christian Appraisal* (D Devin-Adair. 4 vols.) and *Fifty Years of the American Novel* (Scribner).

REV. JOSEPH B. SCHUYLER, S.J., is professor of sociology at Loyola Seminary, Shrub Oak, N. Y.

REV. ROBERT A. GRAHAM, S.J., is an associate editor of AMERICA and author of *The Rise of the Double Diplomatic Corps in Rome* (Nijhoff: The Hague).

## THE WORD

*Men's hearts will be dried up with fear, as they await the troubles that are overtaking the whole world* (Luke 21: 26; Gospel for the First Sunday of Advent).

The word or suggestion or exhortation with which, last week, we closed the weighty book of the ecclesiastical year was *Oremus: Let us pray*. Now, as the first Sunday in Advent opens a new season and a new Church year, we may well repeat with new insistence, *Let us pray*.

The devoted Catholic layman should be and is distinctly responsive to the successive liturgical seasons of his Holy Mother Church. It seems to him entirely proper that Advent, for example, should be marked by some particular religious observance, that perhaps the year-round *Oremus* should acquire some special point and emphasis during the weeks of annual preparation for the newest birth of Christ.

Now the hortatory *Let us pray* can bear at least three somewhat different meanings. The expression might signify



# too late

to study for the priesthood with the Priests of The Sacred Heart? They've a special school for delayed vocations to help you make up the Latin and other subjects which you have missed. Want more information? Write:

Dehon Seminary  
Great Barrington  
Massachusetts

"Let us pray, better;" particular pray for ings, grace. It is the brace for sonal reflection good Catholic Advent he to pray e that he st the identity the Church us pray, in The lit (tion) for addressed ecclesiastical



deemer rather The prayer might, and shielding r ed and sa ills of our

The pe Mother Church for deliver would app niment, the evildoing M ab immine periculis.

We may these peril result of ou

Surely o most deplor further sin. of moral frightening tagious po proliferate, infect. Evil

A second particularly decent and that dragg heart which ness or ev goal which able. A thi sin is the st tice, that it In sum,



"Let us pray more," or "Let us pray better;" or again "Let us pray with particular direction or purpose, let us pray for precise things: favors, blessings, graces."

It is this last notion we wish to embrace for the purpose of our present seasonal reflections. We propose to the good Catholic layman that during this Advent he make it his special business to pray exactly as the Church prays, that he steadily beg of God our Lord the identical gifts and blessings which the Church implores in her liturgy. *Let us pray*, in short, with the Church.

The liturgical prayer (Collect, Oration) for the first Sunday in Advent is addressed, contrary to regular, ordinary ecclesiastical usage, to Christ the Re-



deemer rather than to God the Father. The prayer begs our Lord to bestir His might, *and come*; to the end that by His shielding redemption we may be snatched and saved *from the menacing perils of our sins*.

The petition is noteworthy. Holy Mother Church does not precisely ask for deliverance from sin, but rather (it would appear) from the genuinely imminent, threatening dangers which our evil-doing has provoked or occasioned: *ab imminetibus peccatorum nostrorum periculis*.

We may well wonder what might be these perils which menace us as the result of our own waywardness.

Surely one of the most likely and most deplorable consequences of sin is further sin. Perhaps there is no aspect of moral evil so dreadful, so truly frightening, as its corruptive and contagious power, its fierce tendency to proliferate, to worsen, to spread and infect. Evil is fecund; it begets evil.

A second observable effect of sin, particularly in people who are radically decent and honest, is discouragement: that dragging, finally crushing loss of heart which tends to despair of holiness or even common goodness as a goal which is in any way really attainable. A third peril involved in every sin is the strict necessity, in divine justice, that it be punished.

In sum, the first liturgical prayer of America • DECEMBER 1, 1956

## HOW AVE MARIA HELPS THE PEOPLE IN YOUR PARISH

*Ave Maria* magazine helps you in making your parishioners more alert . . . better informed and more zealous Catholics. The Holy Cross Fathers edit the magazine to help your people *apply* Catholic teaching to concrete situations they face every day and especially . . . to the big public issues and major social problems.

### Popular Touch

In addition, you get: 1) attention-compelling *Picture Stories*, 2) *More Fiction* than any other Catholic magazine, 3) profiles of vital *Catholic Personalities*, 4) special and exclusive *Ave Maria Reports* like those on Mixed Marriages, Morality in TV, Segregation and Converts, 5) timely, hard-hitting *Editorials*, 6) popular and up-to-date evaluation of current issues, and 7) regular coverage of TV, best-sellers, poetry and radio.

### Names You Know

Best of all, *Ave Maria* is written by names you know like Msgr. De Blanc, Kate Dooley, Bishop Wright, Joe Breig, Virginia Smith, Fr. Thomas A. McAvoy, and Dr. John J. Kane. Because *Ave Maria* is a weekly magazine, its comment is up-to-the-minute, reaching you four times faster with a content that's completely Catholic in tone and outlook.

### Reader Appeal

Your people will like the new *Ave Maria*; its writing is clear, popular, modern, a family magazine geared to the family's real needs. The magazine stays in the home all week . . . often reaching and influencing partners in a mixed marriage, and lax and fallen-away Catholics as well.

**AVE MARIA**  
Notre Dame, Ind.

For what parishioners won't be better parishioners for understanding topics like these?

**Ideal Parishioner**  
**Mixed Marriages**  
**Daily Mass**  
**Family Credit Buying**  
**Help Children Study**  
**Supporting Your Parish**  
**End of the World**  
**TV and Morality**  
**Spiritual Reading**  
**Christian Death**

### Absolutely No Risk

Copies go to you without risk and on strict approval; you are free to decrease or cancel shipments any time. And you pay only for copies actually used. No need to make returns . . . just distribute as you think best, and deduct from your statement.

### Parish Rates

The cover price of *Ave Maria* is only 15¢. Specially reduced parish rates allow discounts from 20 to 40% depending on quantity. And for pastors who prefer to pay in advance for one year rather than use the return privilege there is an *Extra Special discount* of 25%.

### Order Now

Use the handy blank below to start *Ave Maria* working for you in your parish.

Father John Reedy, C.S.C.  
Ave Maria, Notre Dame, Ind.  
Send on approval, Father, starting with your current issue . . . . . copies of the *Ave Maria* at your special parish rates. I understand that this order can be changed or canceled at any time and that I pay only for copies actually used.

☐ check here if you prefer the *extra special discount* of 25% by paying for one year in advance without return privilege.

REVEREND . . . . .  
PARISH . . . . .  
ADDRESS . . . . .  
P. O. . . . . ZONE . . . . . STATE . . . . .

## Fourth Annual Natural Law Conference

GUILD OF CATHOLIC  
LAWYERS

**Saturday, December 15, 1956**

On Saturday, December 15, 1956 at the Association of the Bar, 42 West 44th Street, New York City, The Guild of Catholic Lawyers of New York will sponsor the Fourth Annual Conference on the Natural Law.

### MORNING SESSION—10 AM

Presiding Officer Honorable Charles E. Murphy, Justice of Appellate Division, New York Supreme Court, Second Department.

Subject—"The Natural Law in Its Application to the Fifth Amendment."

Speaker—Professor Edwin P. McManus, professor of Constitutional Law, Georgetown University.

### AFTERNOON SESSION—2 PM

Presiding Officer Honorable Joseph A. Cox, Justice of Appellate Division, New York Supreme Court, First Department.

Subject—"The Natural Law in Its Application to Religious Schools under the United States Constitution."

Speaker—Professor John Cornelius Hayes of Loyola University of Chicago.

### Question and answer period will follow each session.

The Natural Law Conference is open to members of the Bench and Bar, Legislators, Educators, and all others interested in the subjects to be discussed.

There is no admission charge.

For further information or details of the conference, write to Guild of Catholic Lawyers, Room 1201, 233 Broadway, New York City.

## TO AUTHORS seeking a publisher

Send for our illustrated booklet titled *To the Author in Search of a Publisher*. Tells how we can publish, promote and distribute your book, as we have done for hundreds of others. All subjects. New authors welcome. Write today for Booklet C.A. It's free.

VANTAGE PRESS, 120 W. 31st St., New York 1  
In California: 6253 Hollywood Blvd., Hollywood 28

Advent would seem to be a plea to our Saviour for protection against fear: fear that is all too reasonable. Such a prayer must be a petition for greater and stronger and deeper hope. And hope is, indeed, the distinctive virtue of the season which waits confidently, in spite of all, for the newest coming of the Redeemer of the world.

VINCENT P. MCCORRY, S.J.

## TELEVISION

One of the most interesting people to be interviewed in a long time by Edward R. Murrow on his "Person to Person" program was Siobhan McKenna, the Irish actress. She was a guest on the CBS show on Nov. 16.

Miss McKenna has been in the United States for a little more than a year. During most of that time she has been occupied with starring roles in two plays on the New York stage. She won acclaim for her work in both productions—*The Chalk Garden* and *Saint Joan*.

On television she performed magnificently last spring as a nun in *The Cradle Song*. In Somerset Maugham's *The Letter* several weeks ago, she was less impressive—largely because of the nature of the presentation. It was a somewhat dated melodrama about emotional conflicts in the Orient.

But on "Person to Person" Miss McKenna was given a chance to make her personality known to millions of viewers. She demonstrated that she is a young woman of great intelligence and a remarkable nobility of spirit. Mr. Murrow had a relatively easy time as he conversed with the Irish star. Miss McKenna was fluent and fascinating as she discussed a variety of topics, including Ireland, motherhood, New York, Boston, the Gaelic language and George Bernard Shaw.

She is an artist with great devotion to her vocation and her national heritage. When she discussed the stage in her homeland, one was left with the unqualified impression that her respect for each of them is profound and sincere.

During the telecast Miss McKenna also spoke of the beauty of Gaelic speech. She did not beg the question. In a few words, she made the ancient tongue sound beautiful indeed.

Soon she will be back in Ireland with her husband, Denis O'Dea, and their 8-year-old son Donnacha. It is hoped that she will return to this country before long. The decision would

## Notices

20 cents per word  
Payment with order

**CATHOLIC ACTION REPRINTS:** Separate studies (138) on Catholic Action and Lay Apostolate. Write: C. A. R., University of Dayton, Dayton 9, Ohio.

**IRISH BOOKS.** Belleek China, Linens, Celtic Crosses, Rosaries, Cards, etc. Write for Catalog. Irish Industries Depot, Inc., 876 Lexington Ave., New York 21, N. Y.

**IRISH CHURCH LINENS:** Outstanding values and qualities. Plexiglas Pall Foundations—5½", 6", 6½", and 7"—\$1.00. Silk embroidery floss. Ecclesiastical transfer patterns. Free samples. Mary Moore, Importer, Box 394 M, Davenport, Iowa.

**JESUIT HOME MISSION.** My hope — a school to plant the Catholic tradition. Small contributions are precious and welcome. Rev. John Risacher, S.J., Holy Cross Mission, Durham, North Carolina.

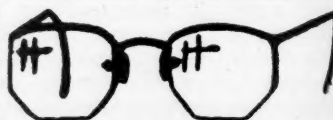
**MISSIONARY PRIEST** struggling to build little chapel in Darlington, S. C. Population 15,000; Catholics 21. Please help! Rev. Louis R. Williamson, St. Mary's Parish, Hartsville, South Carolina.

**CALLING ALL PASTORS.** Can you spare from your bookshelf one highly useful theology book, in English (Pohle-Preuss, Canon Smith's *Teachings of the Catholic Faith*, etc.), for training laymen streetcorner speakers? Rev. Moderator, Catholic Evidence Guild of N. Y., 329 West 108th St., New York 25, N. Y.

### WANTED

by new eastern firm—Catholic young man to develop mail order business in high class religious art and related field. Write:

America, Box 27  
70 East 45 St., New York 17, N. Y.



**EYE EXAMINATIONS** — Three Registered Optometrists having years of experience are at your service, to give you examination and advice.

**JOHN J. HOGAN, INC.**

ESTABLISHED 1892  
Louis Merckling and Staff, Optometrists

**Oculists' prescriptions filled**

EIGHT WEST 40TH STREET—NEW YORK, N. Y.  
Telephone: Wisconsin 7-8332

seem to be  
her stature  
stage or  
brief appe  
was, indee  
ing experi

"Studio  
an unevne  
one of its  
on Nov. 1

This dra  
of the true  
a Francis  
interest in  
pilot's lice  
knowledge  
a fine tel

It was  
after some  
garet Sull  
peared in  
it without  
the date o  
tion.

In her  
the service  
out to be  
the produ  
Miss Kell  
interpreting  
interest in  
youngster  
paper air  
makes it f

Miss K  
combined  
der the di  
atmospher  
effectively  
The entire  
gent treat

THI

SEPARAT  
at the M  
Terence F  
By the W  
Seven—in  
a small E  
the charac  
the same  
plays, how  
stance. Or  
calls for un  
appeals for

As some  
this comp  
story lines  
unmention  
and Micha  
tings. Con

America

seem to be entirely up to her. A star of her stature is a welcome asset on our stage or our television screens. Her brief appearance on "Person to Person" was, indeed, a refreshing and rewarding experience for viewers.

"Studio One," which has been doing an uneven job in recent months, had one of its most appealing productions on Nov. 12 when it offered *The Pilot*.

This dramatization by Paul Crabtree of the true story of Sister Mary Aquinas, a Franciscan Sister of Charity whose interest in aviation led her to obtain a pilot's license and to pass along her knowledge of flying to many pupils, was a fine television achievement.

It was produced by Felix Jackson, after some distressing setbacks. Margaret Sullavan, who was to have appeared in the title role, withdrew from it without explanation the day before the date originally set for the production.

In her place, Mr. Jackson obtained the services of Nancy Kelly. This turned out to be a felicitous development for the producer and the new star. For Miss Kelly did a memorable job of interpreting the dedicated nun whose interest in aviation began when a youngster in her class, studying a paper airplane, asked: "Sister, what makes it fly?"

Miss Kelly's portrayal admirably combined good humor and dignity. Under the direction of Paul Nickell, the atmosphere of a parochial school was effectively captured by the TV cameras. The entire production reflected intelligent treatment and good taste.

J. P. SHANLEY

## THEATRE

**SEPARATE TABLES.** The production at the Music Box includes two of Terence Rattigan's short plays—*Table By the Window* and *Table Number Seven*—in which the action occurs in a small English resort hotel. Most of the characters appear in both plays and the same scenery serves for both. The plays, however, are different in substance. One is a mordant drama that calls for understanding, while the other appeals for charity.

As something must be skimmed in this compressed comment, the slender story lines of the plays may well go unmentioned. Peter Glenville directed, and Michael Weight designed the settings. Connoisseurs of fine acting will

## Give a thoughtful book to compliment a friend

Thoughtful people give books selected with care—not to everyone on the Christmas list, of course, but to special friends. Certain friends like unusual books; others beautifully illustrated books; a special few appreciate a thoughtful book filled with stimulating, thought-provoking reading.

Such are these America Press Books. You compliment your friends in selecting these books as Christmas gifts for them.

### A John LaFarge Reader

*Edited by* THURSTON N. DAVIS *and* JOSEPH SMALL. Every reviewer of this book has commented on the wisdom in it, the clear, graceful writing, the inspiration of the view of life it presents through the eyes of a remarkable priest, Father LaFarge. The *Reader* is a book you will enjoy because of the great charity the author brings to so many facets of life. It is a book to give to a friend you respect and admire, for it will be treasured gratefully. 279 pages

List price \$3.50

### The Popes on Youth

*Edited by* RAYMOND B. FULLAM. Here in one volume are the words of the Popes on every aspect of the training of youth, edited, outlined and furnished with invaluable supplementary reading by Father Fullam, a trained leader of youth. Critics have praised it without exception for its completeness, usefulness, generous aids to readers in providing access to the wisdom of the Popes on the subject of youth. 448 pages (56 pages of Index, Bibliography, etc.)

List price \$5.00

### The Second America Book of Verse

*Edited by* JAMES E. TOBIN. The poems in this selection, published in AMERICA during the 25 years from 1930 to 1955, have deservedly been called "notable for their high quality of writing." They reveal true craftsmanship, insight and artistic feeling. As one reviewer says: "Through these writings we all become sharers in experiences that cannot but enrich us emotionally and spiritually."

Over 200 poems.

189 pages

List price \$3.00

#### DISCOUNTS:

1-9 copies 33 1/3%  
10 or over 40%

#### SPECIAL LIMITED OFFER

All three of above  
titles 40%

The America Press, 70 East 45th St., New York 17, N. Y.

Please send me the books checked below:

- ☐ A John LaFarge Reader ☐ The Second America Book of Verse  
☐ The Popes on Youth ☐ One copy of each title

Enclosed \$\_\_\_\_\_ Bill me \_\_\_\_\_

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



# Schools and Colleges

Indiana

## SAINT MARY'S NOTRE DAME

Fully accredited liberal arts college  
for women.

Conducted by the Sisters of the Holy Cross  
Courses leading to degrees of Bachelor of  
Arts, Bachelor of Science, Bachelor of Music,  
Bachelor of Fine Arts. Academic and basic  
professional courses in Nursing. Graduate  
Department of Sacred Theology.

Catalogs on request

SAINT MARY'S COLLEGE, BOX L  
NOTRE DAME, INDIANA

## St. Mary-Of-The-Woods College

Liberal Arts College for Women. Fully  
accredited. Courses leading to B.A., B.S.,  
B.F.A. degrees. Majors in twenty depart-  
ments, including music, art, journalism, home  
economics, speech and drama, secretarial.  
Elementary and secondary teacher training.  
Extensive campus.

Conducted by the Sisters of Providence

Box 76, Saint Mary-of-the-Woods, Ind.

(Four miles west of Terre Haute)

Michigan

## SIENA HEIGHTS COLLEGE

ADRIAN, MICHIGAN

Accredited Catholic College  
for Women

Conducted by Sisters of St. Dominic

Bachelor degrees in Arts, Science  
and Music

Graduate Department confers  
Master of Fine Arts degree

Beautiful buildings  
Interesting campus life  
Ideal accommodations for  
Sister students

ADDRESS THE DEAN

Minnesota

## COLLEGE OF ST. TERESA

WINONA, MINNESOTA

For the Higher Education of Catholic Women

Holds membership in the North Central Association  
of Colleges. Accredited by the Association of Amer-  
ican Universities. Registered for teachers. Licensed  
by New York Board of Regents. Degrees of Bache-  
lor of Arts, Bachelor of Science, Bachelor of Science  
in Nursing. A conservatory of Music is maintained  
in connection with the college. Picturesquely located  
on the upper Mississippi. One-hundred-acre campus.  
Served by the "Zephyr," "Hiawatha," the "400."

ONLY FIVE HOURS FROM CHICAGO

New Jersey

## Caldwell College

FOR WOMEN

Caldwell, New Jersey

FULLY ACCREDITED

Conducted by the Sisters of St. Dominic

A.B. and B.S. Degrees

Teacher and Secretarial Training

## COLLEGE OF SAINT ELIZABETH

CONDUCTED BY THE SISTERS OF CHARITY

400-Acre Campus

One Hour from New York City

Accredited by Middle States Association of  
Colleges and Secondary Schools

For information address  
Director of Admissions  
Convent Station, N. J.

New York

## COLLEGE OF MOUNT SAINT VINCENT

Mount Saint Vincent-on-Hudson  
New York 71, N. Y.

Conducted by the Sisters of Charity

OFFERS A.B. and B.S. DEGREES

Liberal Arts, Commerce Education, Teacher  
Training. Campus bordering Hudson River.

One half hour from Grand Central Station,  
New York City

WRITE FOR BULLETIN A

## CABRINI COLLEGE

RADNOR, PENNSYLVANIA

Thirty minutes from Philadelphia

A CATHOLIC INSTITUTION  
FOR THE HIGHER EDUCATION  
OF WOMEN

Day and Resident Students

Conducted by the Missionary Sisters  
of the Sacred Heart of Jesus

Beautiful building and extensive  
campus bordering Philadelphia's  
Main Line.

For catalogue address: The Registrar,  
CABRINI COLLEGE  
Radnor, Pa.

New York

## MARYMOUNT COLLEGE

TARRYTOWN-ON-HUDSON, NEW YORK

Conducted by the Religious of the Sacred  
Heart of Mary. Accredited Liberal Arts.  
Confers A.B., B.S. Degrees, Pre-Medical,  
Secretarial, Home Economics, Art, Music,  
Pedagogy, Journalism. Dramatics. Directed  
field trips in all departments. Athletics.  
CITY BRANCH: 221 East 71st Street, New  
York, N. Y.

Also in Quebec City, Canada, Paris and  
Rome. Address Secretary.

Marymount Preparatory Schools: Wilson  
Park, Tarrytown, N. Y.; Fifth Ave. and  
84th St., New York, N. Y. Address Rever-  
end Mother.

## GOOD COUNSEL COLLEGE

WHITE PLAINS

Westchester County, New York

Conducted by the Sisters of  
The Divine Compassion

FULLY ACCREDITED

Standard Courses in Arts and Sciences, pre-  
medical, journalism, teacher training, sec-  
retarial studies, library science, fine art.  
Unusually beautiful location. Extensive  
campus.

Forty Minutes From New York City

# Shoppers' Corner

## MARY AND THE POPES

Five modern American translations of the most important statements of the Popes on Mary. (List price \$1.00)

Sale Price 5 for \$1.00 ☐

## THE SACRED LITURGY

The complete encyclical on the liturgy with full notes, explanations, index and reading references by Fr. Ellard, S.J. (List price 40c)

Sale Price 5 for \$1.00 ☐

## MARY AND MODERN MAN

An unusually interesting way of thinking about Our Lady. Intellectually satisfying. (List price \$3.50)

Sale Price 6 for \$10.00 ☐

## THAT WE MAY HAVE HOPE

The distinguished, sparkling series of reflections and proddings drawn from the Sunday Epistles by a master of the spiritual life, Rev. William A. Donaghy, S.J., president of Holy Cross College. (List price \$3.50)

Sale Price 6 for \$10.00 ☐

## THE IMITATION OF CHRIST

By Thomas à Kempis. Edited and newly translated by Harold C. Gardiner, S.J., literary editor of AMERICA. The most readable text, beautifully printed. (List price \$2.50)

Sale Price 5 for \$10.00 ☐

## NORMS FOR THE NOVEL

The most satisfying presentation of a cultured Christian view of modern fiction by Father Gardiner, S.J. (List price \$2.00)

Sale Price 10 for \$10.00 ☐

## PRESENT POSITION OF CATHOLICS IN ENGLAND

Cardinal Newman's classic. (List price \$2.00)

Sale Price 10 for \$10.00 ☐

## SPECIAL SINGLE TITLE ORDER

☐ 1 of each of above titles \$7.25  
Worth \$14.90 \$7.65 saving

## LIMITED TIME OFFER

For larger quantity prices, write to

THE AMERICA PRESS, DEPT. 20  
70 E. 45TH STREET, NEW YORK 17, N. Y.

America • DECEMBER 1, 1956

be delighted by the brilliant performances of Eric Portman and Margaret Leighton, each interpreting widely dif-



ferent types of character as they swing from the first play to the second.

MACBETH. With Laurence Olivier and Vivien Leigh missing from the company, the players currently performing at the Winter Garden might well be called The Old Vic second team. But there is no taint of the second-rate in their performance of *Macbeth*, though their acting version of the tragedy may be patently unorthodox. Indeed, it is not unlikely that some veteran drama lovers left the theatre mumbling in their beards: "It was magnificent, but it wasn't *Macbeth*."

Paul Rogers and Coral Browne are *Macbeth* and his ambitious lady, and their handling of the roles is beautiful. The beauty of the performance, however, has been purchased at a rather high price.

Probably due to Michael Benthall's direction, *Macbeth* loses his tragic stature and becomes a lower-case Tamburlaine. Instead of a man hesitant between honor and ambition, as he is usually portrayed, he is eager to grasp his promised crown ahead of time.

The production was produced by Old Vic Trust Ltd. and the Arts Council of Great Britain, under the management of S. Hurok. The author, of course, is William Shakespeare, who also wrote—

RICHARD II, in your observer's opinion the most beautiful of Shakespeare's chronicles of English kings. As drama, the tragedy is obviously not as strong as *Henry IV* or *Henry V* or *Richard III*; but in the first two of these chronicles attention is often distracted by Falstaff, the most tedious of low comedians.

Though the fat knight is reckoned one of the heroic comic figures of clas-

## PAULIST FATHERS

Modern American Missionaries  
Dedicated to the Conversion of America

Send coupon to:

Director of Vocations

415 West 59th Street, N. Y. 19, N. Y.

DEAR FATHER: Please send me, without obligation, some of your vocational literature.

Name ..... Age .....

Address ..... J

City ..... Zone ..... State .....

## XAVERIAN BROTHERS

Teachers of Youth



Xaverian Brothers invite young men of high-school and college age to a Religious life dedicated to the Catholic classroom. For information write Brother Paul, C.F.X., Xaverian College, Box X, Silver Spring, Maryland.

## THE DAUGHTERS OF CHARITY

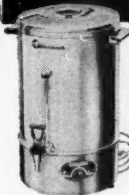
of St. Vincent De Paul

offer a joyous way of life in the service of the poor, the lonely, the forsaken. Girls between eighteen and thirty who have the courage to respond to Christ's invitation to leave all and follow Him may find peace and happiness in a life dedicated to God. The Sisters engage in social work, teaching, nursing, the care of children, and serve on foreign missions. Send for descriptive literature to

Sister Bertrande—Marillac Seminary  
Normandy 21, St. Louis, Mo.

Sponsored by a friend of the Daughters of Charity, who loves their love of God and their love of their fellowman.

**FREE** to Your Group from  
**READER'S DIGEST**  
a **FULLY AUTOMATIC**  
**COFFEE URN!**



- FULLY AUTOMATIC ... electric, portable
- choice of 30-, 50-, 80- and 120-cup sizes
- from cold water to superb coffee
- no installation ... just plug in

Now ... your organization can get a new, FULLY AUTOMATIC Coffee Urn by Tricola-tor ... worth up to \$79.95 retail ... FREE! It's easy. Just have members obtain as few as 33 Introductory Subscriptions at the special half-price rate of only \$1. for 8 issues. That's all there is to it! You'll reach your goal quickly because everybody knows, likes and wants The Reader's Digest for themselves, or as the perfect gift! Take advantage of this amazing offer—send for all details today!

ALLAN SCOTT, Dept. 11A  
THE READER'S DIGEST  
PLEASANTVILLE, N. Y.





**"What a thoughtful—  
what an unusual—  
what a welcome gift!"**

Someone special will say that about your Christmas gift this year if you give a membership in the Catholic Book Club. Good books are always in good taste as gifts.

In the CBC this gift is surprisingly inexpensive. Every book, regardless of the list price, costs members only \$2.98. This means an average saving of over \$1.30 per book.

For example, here are the titles and list prices of the last three selections: *The Nun's Story*, \$4.00; *The Centuries of Santa Fe*, \$5.00; *In Silence I Speak*, \$4.50.

**Current Selection**  
THE CATHOLIC CHURCH, U.S.A.  
Edited by Louis J. Putz, C.S.C.  
List \$5.95

#### THE CATHOLIC BOOK CLUB

Dent. 121, 70 E. 45th St., N. Y. 17, N. Y.

GIFT For .....

Street .....

City..... Zone... State.....

Sign Gift Card .....

NUMBER OF BOOKS: Indicate number of books you wish to give, to be selected by the member during the year. In addition, a free book, also to be chosen by the member, will be sent.

☐ 4 books @ \$2.98 each Total \$11.92

Any number from 5 to 11 may be indicated below:

..... @ \$2.98 Total .....

☐ 12 books (1 full year) \$35.00

☐ Money enclosed \$..... ☐ Bill me later

DONOR

My Name .....

Street .....

City..... Zone... State.....

sic drama, his rough-house comedy is just not as intelligible to the modern mind as Northumberland's treachery.

All the chronicles are richly embroidered with poetry, but the richest passages, it seems to your reviewer, are in *Richard II*. Take, for instance, Gaunt's magnificent hymn to "this England," or Richard's superb "Of comfort no man speak: Let's talk of graves, of worms and epitaphs; Make dust our paper and with rainy eyes Write sorrow on the bosom of the earth." Here is Shakespeare the matchless craftsman, developing character and advancing his story in superlative poetry.

John Neville is Richard and Charles Gray is Bolingbroke, his antagonist. Here, as in *Macbeth*, beauty of performance has been gained at the cost of fidelity to the author's intention. The play has come down to us as *The Tragedy of King Richard II*. In the current Old Vic production, Richard is a sorrowful, not a tragic king.

The New York City Center is offering *The Glass Menagerie*, with Helen Hayes, to be followed by Charlton Heston in *Mister Roberts*. The quality of its first fall production, *Teahouse of the August Moon*, proves that Center performances are not notably inferior to original Broadway shows.

THEOPHILUS LEWIS

## FILMS

THE TEN COMMANDMENTS (*Paramount*.) It is probably true that a filmmaker who waited for an ideally suitable method and form to suggest themselves before tackling a Biblical subject would end up not making the picture. The numerous films along more or less religious lines which Cecil B. DeMille has completed during his almost fifty years of movie-making attest to his belief in the maxim, "Half a loaf is better than none." Indeed it is difficult to gainsay Mr. DeMille in this philosophy of film-making and not only for the reason that he has made it pay off so handsomely at the box-office down through the years.

In bringing the story of Moses and the children of Israel to the screen it is not on the physical production that the "half a loaf" approach is evident. The picture runs a record-breaking three hours and forty minutes, not counting the intermission. It cost, in the words of one of DeMille's competitors, "more than \$1,000,000 a Com-

mandment." This expenditure covered the construction of a full-scale ancient Egyptian city (in Egypt) and a set in California, simulating the parting of the Red Sea, that seemed to stretch for miles; the employment of 20,000 extras en masse for the Exodus scene; and all the more conventional trappings of a big-budget color and VistaVision spectacle.

The main trouble besetting film treatments of Holy Writ is that the Bible was not designed as a dramatists' handbook and consequently often does not provide the information which is necessary from a scenarist's point of view. For this project the stumbling block was that, after the infant Moses is found in the bulrushes by Pharaoh's daughter, Exodus skips thirty years of his life. The four screen writers enthusiastically invented details to fill this gap, with an assist—so it is claimed—from supplementary historical sources. According to the screen play, Moses (Charlton Heston) was raised in the Pharaoh's court as an Egyptian prince and was favored over Pharaoh's son (Yul Brynner) both for the succession to the throne and the hand of a tiger-kittenish hereditary princess (Anne Baxter) until he learned the truth about his birth. At that point he made the extraordinary sacrifice of sharing the fate of his enslaved brethren.

The film etches an unforgettable picture of the meaning of slavery (though it too frequently makes its point by threatening a Hebrew maiden [Debra Paget] with a fate worse than death). As a result the liberation of the Israelites from their bondage has a real impact and meaning in the context of the story.

Certainly no disrespect is intended but the presentation of the Ten Commandments does not seem nearly so impressive or relevant. Perhaps it is that the DeMille technique, though supposedly religious in intent, is better able to cope with the theme of human freedom than with the idea of obedience to God's will.

Whatever its dramatic and religious shortcomings, the film grapples—and often tellingly—with subject matter of great importance for this or any other year. For that reason, and also because DeMille, even when he succumbs to bathos and bad taste, is a screen storyteller par excellence, the picture is worth seeing. It is also worth seeing for its authentic backgrounds of desert and desolate mountain crags which men battle over today even as they did four thousand years ago. [L of D: A-1]

MOIRA WALSH



re covered  
le ancient  
d a set in  
ting of the  
stretch for  
000 extras  
cene; and  
appings of  
istaVision

etting film  
that the  
a drama-  
ently often  
tion which  
s point of  
stumbling  
ant Moses  
Pharaoh's  
y years of  
writers en-  
ils to fill  
is claimed  
al sources.  
ay, Moses  
ed in the  
ian prince  
araoh's son  
succession  
of a tiger-  
Anne Bax-  
n about his  
le the ex-  
g the fate

tttable pic-  
y (though  
point by  
en (Debra  
an death).  
the Israel-  
a real im-  
text of the

s intended  
Ten Com-  
nearly so  
haps it is  
hough sup-  
better able  
uman free-  
obedience

d religious  
pples—and  
matter of  
any other  
so because  
ccumbs to  
een story-  
picture is  
seeing for  
desert and  
which men  
ey did four  
of D: A-1]  
IRA WALSH

R 1, 1956